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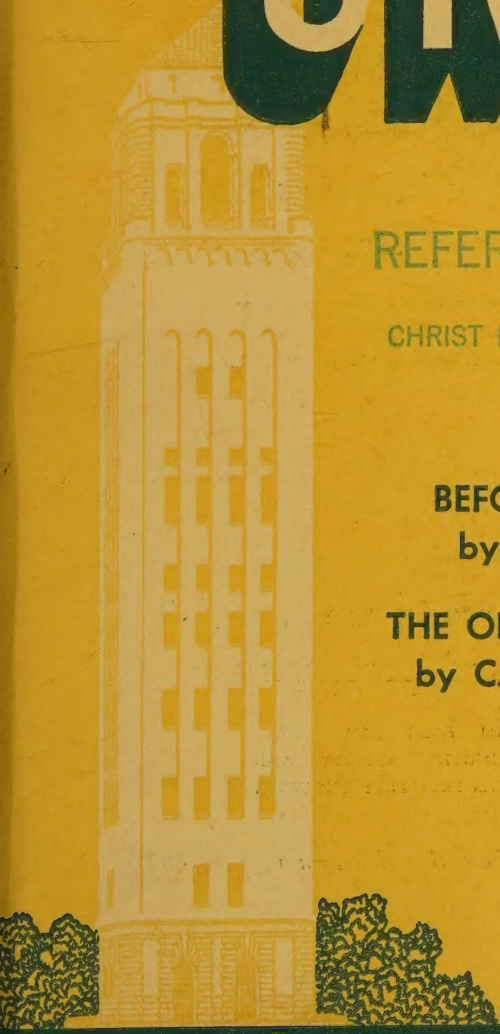

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by Zelia M. Walters

THE OLD MAN OF THE SEA
by C. O. Southard, M. D.

15¢

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing

I am thankful for the manifestation of divine goodness in me as unfailing health and strength.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I am thankful for the manifestation of divine goodness in me as unfailing health and prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERTY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

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PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Reincarnation

THE WHOLE MAN—SPIRIT, SOUL, AND BODY—MUST BE LIFTED UP INTO THE CHRIST CONSCIOUSNESS OF LIFE AND PERFECTION, WHICH IS THE GOAL OF MAN'S EXISTENCE.

BY CHARLES FILLMORE

THE TEACHING of Jesus Christ is that all men will, through Him, be made free from sin and be saved to the uttermost—spirit, soul, and body. But until this salvation is attained there is death. There must be some way to give men opportunity to get the full benefit of salvation. Life is necessary, and a body through which to express life is also necessary. So when by death a person loses his body, the law of expression works within him for re-embodiment and he takes advantage of Adam's habit of generation to regain a body. This compelling force of the soul to embody itself is called reincarnation. But the process of reincarnation is not strictly under the divine law; divine mercy permits it in order that man may have further opportunity to demonstrate eternal life. Generation and death must give place to regeneration and eternal life. The necessity of rebirth must therefore eventually pass away with all other makeshifts of the sense-governed man. It has no place when men take advantage of the regenerating life of Christ and quit giving up their bodies to death.

Re-embodiment should not be given undue importance, because it is merely a temporary remedy, to be followed by the real, which is resurrection or regeneration. The whole man—spirit, soul, and body—must be

lifted up into the Christ consciousness of life and perfection, which is the goal of man's existence. "Let us run with patience the race that is set before us."

Through "*the light* [the indwelling Christ] which lighteth every man, coming into the world" the so-called heathen have discerned many principles of Truth to which the more material-minded Christians of the newer countries have been blind. Whenever there has been a nation of thinkers who were not bound in materialism, those thinkers have accepted re-embodiment as a fact. It is rejected only where the craze for wealth and for fame and for the things of the world has darkened the mind with materiality.

But those who do not understand Truth as revealed by Jesus Christ do not know where and how re-embodiment fits into the plan of race redemption; to them it is a fixed, unalterable law. They believe in karma, the accumulated effects of the sins of past lives. The burden of karma they have carried for ages, and they expect to carry it for ages more, until they have worked out of it. This makes them victims of a blind fatalism, weary treadmill travelers from birth to death and from death to rebirth, through countless ages and aeons until the soul has outworked its karma.

But there is no such hopeless note in the doctrine of Jesus Christ. He came to bring a full consciousness of abundant life, complete forgiveness and redemption from all sin, victory over death, and the grace to deliver man from any occasion for re-embodiment and from all ideas of the bondage of sin-imposed karma.

Jesus teaches that rebirth or reincarnation is the unifying force of nature at work in its effort to restore man to his original deathless estate. Man through his disregard of the law of life brought death upon himself, as

taught in the 3d chapter of Genesis. But a single span of life, from the birth of an infant to the death of an old man, does not constitute all of man's opportunity for living. Life is continuous but in harmony with the wholeness of Being only when it is expressed in a perfect body; hence man must have a body in order to gain an abiding consciousness of life. Through repeated trials at living, man is finding out that he must learn to control the issues of life in his body. Paul says in I Cor. 9:27, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." The divine law, as taught by Jesus Christ, must be understood and applied in all life's details, and when this is done the Edenic state will be restored in man's organism.

The objections that the natural man raises to re-embodiment arise largely from the fact that he lives in the personal consciousness and cannot see things in the spiritual and universal. He thinks that by re-embodiment he loses his identity. But identity endures. Personal consciousness does not endure. The personal man is not immortal, and he dies. This is clear to any one who is willing to give up his belief in the reality and importance of the natural-man consciousness.

The personal man with all his limitations, all his relations, must give way to the universal, the Christ, man. The privilege is ours to give up or forsake everything—father, mother, wife, children, houses, lands—for Christ's sake and so enter into the consciousness of eternal life. By doing this we come into the realization of eternal life and receive a hundredfold more of the very things that we have forsaken. If we refuse or neglect to make this "sacrifice" and prefer to live in the narrow, personal self, and cling to the old personal relationships,

there is nothing for us to do but meet the result of our choice and to give up all those relationships by death.

It is just a question of giving up a little for the all and of thus gaining eternal life. So if re-embodiment frees one from the old personal relationships, it is not such a dreadful thing after all. But it cannot give anything more than new personal relationships at each reincarnation. Rising out of these into the universal is a work that every one must do willingly for himself. Re-embodiment does not give redemption. Reincarnation only offers opportunity to lay hold of redemption and eternal life without death of the body. This overcoming of death, as Jesus overcame it, is attained by following Him in the regeneration (see Matt. 19:28).

Paul, writing to the Romans, said: "The whole creation groaneth and travaileth in pain together until now . . . waiting for . . . the redemption of our body." He discerned with remarkable clearness that the body was to be saved from death, the grave, and corruption by the transforming power of the Christ mind dwelling in the body. The pure, incorruptible substance of Spirit, built into the organism through true, pure, spiritual thought and word, makes the body incorruptible and eternal. As the mind changes from error to Truth, corresponding changes take place in the body, and the ultimate of these changes is perfection and wholeness in every part. Therefore those who are trying to lay hold of eternal life have ground for their faith in the promise that they will be saved from the grave.

Since we know that spirit, soul, and body are all necessary to man and that he cannot truly be said to live except in their conscious union and expression, the error of believing that death is the open door to a higher life, the gateway to heaven, is easily seen. There

is no progress in death. Death is negation. The demonstration of eternal life can be made only in life; soul and body together must work out the problem and together must be lifted up.

The idea of progress through death has its origin in the sensate mind, which reasons from its own limitations instead of from absolute Truth. The sensate mind desires to preserve eternally the personal consciousness and all personal relationships. Man therefore attempts to make and to people a heaven or spirit world where all the old family relationships are as he knows them in his present life. He clings to this idea with a tenacity worthy of a better object, and it is usually only after hard experience that he is willing to drop the personal and to say: "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Eternal life cannot be demonstrated through personal consciousness. The great family of Jesus Christ, the redeemed Adam race, are all one, and the little relationships of Adam have no place in the new order.

Another illogical belief about the destiny of man is that the patriarchs and the prophets and all others who have lived have been lying in their graves, some of them for thousands of years, having no place in the onward movement of the race. Another teaching, unfounded in Scripture or in reason, holds that those who formerly lived are now either in a realm of eternal bliss or in a state of unending torment. It is far more logical to believe that the race is a unit and that all its members grow and develop together as well as individually. Thus we find it only reasonable to think of every man and every woman as coming onto the stage of life repeatedly, keeping up connection with the race and its experiences. A definite instance of this is written in the Scrip-

tures concerning Elijah's appearance and work as John the Baptist. "And the disciples asked him, saying, 'Why then do the scribes say, that Elijah must first come?' He answering, said, 'Elijah indeed comes, and will restore all things. But I say to you, that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. . . .' Then the disciples understood that he spoke to them concerning John." (Matt. 17:10-14; Emphatic Diaglott.)

God is no respecter of persons; there is one universal law for all men, and what was true of Elijah is true of you and me. We have lived and died in sense-thought consciousness numerous times and will continue to do so until we overcome sin, sickness, and death, and raise our body to the "place" or fourth dimension of Jesus Christ. The great men and women of past ages are the great men and women of today. As Shakespeare says, we all are merely actors in a great world drama, each one playing many parts. Abraham Lincoln, the emancipator, may have been Moses come again with his freeing spirit.

Sense consciousness has no power to lift itself out of ignorance and sin, so the mere matter of repeated births has not taken the race forward but has merely kept us with each rebirth repeating the old states of mind. It is the descent of Spirit from time to time, as the people have been able to receive it, that has made all progress. As man's growth has made it possible, new principles of Truth have been discerned and new dispensations have come. When the time was ripe Jesus came and brought the good news of salvation from death. But His words had to work in the race consciousness for nearly two thousand years before any one was sufficiently awakened and quickened to believe in a com-

plete redemption of the body from death and to strive to lay hold of it. The promise is that the leaven of the word will finally leaven the whole of the human family and that all will come into the light of life.

From the standpoint of creative mind it is plain that re-embodiment serves a purpose in affording opportunities for spiritual development. All that is gained in spiritual growth in one life experience becomes part of the individual's real identity; and if he is faithful, he will finally gather such a store of spiritual power and wisdom that he can demonstrate salvation of his body through Christ, who is "able to save to the uttermost." But, we would repeat, reincarnation is only an opportunity, not an achievement.

If generation and reincarnation are not the means of restoring to their place in the race those who have died, what is the means that measures up to the divine law? The answer is resurrection. The Scriptures make very plain that all men are already "dead through . . . trespasses and sins." Whether they still walk the earth or have ceased to breathe and have been buried from sight, all are spiritually in a dead state, and all must be raised from the grave of ignorance and sin to light and life in Christ. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live . . . Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth."

"The hour . . . now is." Right now the resurrection work is going on, and men and women are awakening out of the tombs of material consciousness to a new understanding of life and perfection of body. This resurrection work must extend to every member of the Adam race, whether he is what we call alive or whether he

sleeps, as Jesus said of the dead. All must be awakened and be unified in spirit, soul, and body.

Many of the present-day ideas of resurrection have come down from past centuries of ignorance and have been accepted without question because they seem to be supported by a literal interpretation of certain Bible texts. But in these, as in all Scripture, we should go back of the letter and see the spiritual meaning of the parables and the symbols used to teach the true nature of the raising of the dead. Thus we shall find unfolding day by day in ourselves the awakening and resurrection of thought that we once supposed would come in a single day to the bodies of those in the grave. When this raising of our dying and dead thoughts has gone far enough in us, we shall find ourselves gradually slipping into continuous health; that is, we shall realize that our body is self-renewing and therefore naturally immortal. Such a mighty and far-reaching work would be included in the promise "Greater *works* than these shall he [man] do."

"The dead in Christ shall rise first." This is reasonable. Jesus said that many would strive to demonstrate eternal life without Christ and would not be able. But by their efforts to lay hold of life in one incarnation such persons build up a spiritual consciousness that is more easily reached by the spoken, resurrecting word in the next or a succeeding incarnation. They will come forth to "the resurrection of life"; that is, they will be raised in the consciousness of life that they have attained and will go on growing into the full Christ realization, finally making the complete demonstration so that they will not die again.

Mention is also made in John's Gospel (King James Version) of "the resurrection of damnation." Damna-

tion is condemnation. Paul makes it very clear that by Adam's transgression condemnation came upon all his race. As death has no power to help any one, the condition of the Adam man is not bettered by dying. Therefore when people are raised they "come forth . . . unto the resurrection of judgment," in other words, condemnation or correction. Every one begins where he left off. But though a person may have died in condemnation and may have been raised in that state, he has opportunity when raised to come up into Jesus Christ (in whom is no condemnation), to identify himself with the Jesus Christ race, and to demonstrate through Him the deathless life. So is proved the divine justice of including all in sin in Adam, that all might be delivered in one, even Jesus Christ.

In some of Paul's statements about resurrection, he seemingly contradicts Jesus, but we must remember that there are steps and phases to this great process, and when we understand them we shall see that men will be raised to their place in the Adam race (the resurrection to condemnation), then raised out of Adam into Christ.

Every one who would demonstrate that he is risen with Christ must first lay hold of life by faith and affirm without wavering that he is raised out of sin and condemnation and death into eternal life. Then the word of life carries on day by day the resurrecting, redeeming work in the mind and in the body. "I die daily," I am raised daily. Every day some old limitation or error loses its hold and passes away and the imperishable, incorruptible substance of Truth becomes a little more firmly established in consciousness. In this way the body is transformed and raised up in honor, incorruptible, immortal. This is the raising of the dead, as commanded by Jesus.

However some of the details of this great work of restitution must of necessity at this time be mere speculation. It is not profitable to allow our mind to dwell on material questionings about how the work of Spirit is to be done in and through us.

Physical science is making tremendous discoveries of the innate capacity of the human organism, a capacity apparently unused. It finds that the body cells are composed of countless atoms, and that every atom has at its center great electrical energies, and that there are billions of these energy centers in the body; indeed that there is power enough in a single teardrop, if it were suddenly released, to blow up a ten-story building. Why are we not releasing this wonderful life and intelligence implanted in the body by infinite Mind? The only answer is that we are ignorant of our sleeping powers; they are sleeping in the tombs of our dead thoughts.

It is our place to hold ourselves in a positive life thought, realizing always the omnipresence and perfection of life in God, thus bringing it more and more into manifestation in ourselves and in others. When we realize how much our faithfulness means to the race, we shall rejoice in being true to the great principles of Truth that will bring to pass the time when death and the grave will be no more. "And death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

That you do not remember your past lives proves nothing. Neither do you remember the day when you were born, but you do not on that account question the fact of your birth. Comparatively little of your present life is remembered. But that does not alter the fact that you have lived. Memory to the natural man is a matter of phonographic brain records. The memory of experi-

ences in past lives is not clearly recorded in the new brain structure of the infant. Memory is usually in the nature of impressions; identity is blurred. But in the book of life, the great Mind of the universe, all identity is sharply marked, and as the individual becomes quickened and raised out of personal consciousness into the universal, he will be able to bridge over the breaks in personal experience. He will come to himself. Realizing his spiritual identity as a son of God, he will not entangle himself with either present or past personality but will claim and demonstrate his divine sonship. He will no longer limit himself to a brief span of life, beginning with birth and ending with death, but will live in the consciousness of eternal life, which has neither end nor beginning.

Some have thought that they could demonstrate eternal life by believing in the never-ending life, while holding to the idea of life with a beginning. But nothing is eternal that has a beginning. So if we would live forever we must give up every limitation of sense ignorance and say with Jesus: "Before Abraham was . . . I am." "Glorify thou me with thine own self with the glory which I had with thee before the world was."

To be dead in "trespasses and sins" is to lack the realization of God and to be ignorant of His law and disobedient to it. When Jesus said, "I am the resurrection, and the life," He was telling of the power of the Christ mind to enter the mind and body of man and awaken the whole consciousness to the knowledge of God. This resurrecting process is now going on in many. It is a gradual change that brings about a complete transformation of the body through the renewing of the mind. Spirit, soul, and body become unified with the Christ mind, and body and soul become immortal and

incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin are building up a false hope of finding life after death, while those who understand that eternal life has been lost to the race through sin and can be regained only through the resurrecting power of the Christ mind in the individual are building on the eternal foundation of Truth. Every one at some time must come to understand that this statement is absolutely true: "He that hath the Son [consciousness of Christ] hath the life; he that hath not the Son of God hath not the life."

The teaching that death is the open door to a higher life is not true, and those who teach it prove that they do not believe it to be true by striving, like all other people, to live as long as possible. There is no attainment of eternal life by the soul that is detached from the body. It is through the relation between mind and substance, or soul and body, that man gains consciousness of the relation between substance and life; and when this relation is sundered the soul loses its opportunity to grow under the law. Those who have left their body have done so because of transgression of law. It may have been through ignorance; but ignorance is no excuse, and they must again take up the problems of this plane; which means that those who have died and are living in the realm of souls must reincarnate.

Those who have left the body are not separate from those in the body, except in environment. Their minds are functioning, and they are being moved by the thoughts that dominated them while in the body. If their physical vitality was strong when the body was vacated, they are still vital and active; if they were weary and wanted to rest, they are resting. "Where the tree falleth, there shall it be."

The claim that the earth is but a temporary state of abode and that other places in the spiritual world are better adapted to our unfoldment is not substantiated. The soul that leaves its substance body has a temporary body, but it is merely a mental picture of the substance body that has been left, and it has no abiding life in it. The Hindus call this body the astral body. It gradually fades away, and the soul is left as a thinking entity without a substance vehicle. It then comes under the law of its original creation, and returns and again becomes an infant and makes another body in the flesh. This is called reincarnation. You may call it the appearing and disappearing and reappearing of the man ego in its efforts to perfect itself.

The Scriptures teach that death is a transgression of the law of life; that man was created to live in his body, refining it by every thought and act until it becomes just as spiritual as the mind. This righteous process would make health perpetual and of course would do away with death. This was the teaching and demonstration of Jesus Christ, and to it we all must come before we solve the laws of being and set up the kingdom of heaven or spiritual surroundings here on the earth.

You can easily see how illogical, unwise, and futile it is to teach that man can lay off his body as a worn-out garment and go on to higher attainments by weakly giving up and dying. We know whereof we speak, and we must proclaim this great principle of Truth taught by Jesus Christ: "Whosoever liveth and believeth on me [spiritual I AM] shall never die."

If God created man to die and to go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also if death is part of God's law, we are defeating that

law every time we try to escape death by trying to heal the body.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die. Death is the result of a transgression of divine law. Practical Christianity teaches that man was created to live in his body, refining it as his thoughts unfold, and that the work of every true follower of Jesus is to restore this state; that is, to unite spirit, soul, and body here on earth. This work must be fulfilled in the whole race, and every thought of death or of leaving the body must be put out of the mind.

Practical Christians object to thoughts that tend to the separation of soul and body, because by these thoughts a consciousness is built that brings about that dissolution.

If you want to know all the mysteries of life, study life and put out of your mind every thought about death or about the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negation or absence will ever be to you nonexistent. This is what Jesus meant when He said, "If a man keep my word, he shall never see death."

There is a Unity book or periodical for each of your friends, and the list of gift suggestions on the last page of this magazine will help you find the right one.

Thanksgiving

Smiling sky and reaching field
Golden with the harvest's yield,
Flowering garden, flaming wood,
All proclaim that God is good.

Cheerful hearthfire gleaming bright,
Happy faces in its light,
Love's serene and kindly mood
Tell the story God is good.

Words that friendly thoughts impart,
Ties that bind us heart to heart,
Joy of human brotherhood
Spread the news that God is good.

Hopes that glisten in the skies,
Goals that wait before our eyes,
Ways faith's thought has understood,
Join the echo, God is good.

Roads that brighten in the sun,
Happy journeys to be run,
Work to do in hardihood—
This their message: God is good.

—*Clarence Edwin Flynn*

Before the Harvest

THE SCRIPTURES ARE FILLED WITH PROMISE . . . WE CANNOT READ AND ESCAPE THE CONVICTION THAT GOD'S HANDS ARE OUTSTRETCHED IN BLESSING TOWARD HIS CHILDREN AND THAT HE IS ASKING THEM TO COME AND TAKE THE GOOD THINGS HE OFFERS.

BY ZELIA M. WALTERS

THE KING'S proclamation was posted in the city square, and aspiring youths of the realm paused to read it as they passed.

Again the king wanted work done for the benefit of all his people. A bridge was to cross the river and bring the farmer folk nearer to the markets of the city. A new, safe road was to be made over a rough mountain. A new school was to be established to teach the native handicrafts. Pictures were to be painted to adorn the walls of the peoples' forum. Researches were to be carried on in sciences that promised to enlarge the life of the common people. And as he had done on other occasions the king offered high wages to those who would carry on his work.

Young Ramon, passing through the square, stopped to read and then went home with his head in the clouds.

"I'm going to work for the king," he announced to his family. "Do you know he is paying hundreds of gold crowns to those who can lay out the road? I shall begin tomorrow morning. I wonder if I can be advanced to have charge of the work. Then no doubt I shall have more pay. Do you suppose he would pay in advance if

I asked for it and promised to stay to do the work? I hope it will not be long until my wages are increased. I have need of a great deal of money, and this is my chance to claim it. The king's terms are liberal, and every one knows he keeps his promises."

Thus he went on, all this thought being for the pay promised for those who carried out the king's work.

At length the wise old grandfather said: "Spare a thought, my son, as to whether you have so trained yourself that you have the qualifications to do the king's work before you dwell so fondly upon the wages."

The parable is for every one of us. Too often our whole thought is upon God's promises to us, and none at all on our relations with Him. We see written in letters of gold the great promise that has upheld the spirit of countless pilgrims: "Ask, and ye shall receive." That is enough. We wait to hear no more. We rush off to wherever we believe the footstool of the Eternal is and cast ourselves down before Him, asking in frantic accents: "Lord, Lord, give health to me (or to some one I love)." "Lord, release me from this debasing poverty." "Lord, grant peace, power, privilege." Thus our endless prayers go on, we go on, asking, entreating, refusing to be denied. Some little ray of Truth shining in our darkness makes us know that this line in the Christian Scriptures is not a grim practical joke. Christ meant it. It is true. Very well, then I'll storm the very gates of Heaven until my asking brings me the boon I pray. And the blessing is delayed!

It is true that most people turn to God because life in the visible world has become too much for them. They are meeting problems that no human wisdom can solve. They face barriers that no human strength

can surmount. Logically they ought to give up and sink in despair when caught in these conditions. But somewhere within the tormented soul a voice is calling faintly but insistently, "My child, come home to Me. In the Father's house is enough and to spare, and I am waiting for you in love." So they do not sink, and after a while they try to find God to see if there is anything in His promises.

Just as the hungry crowd followed Christ hoping for more miraculous food, so the hungry crowd follows today, not so much for love of the Teacher or His Truth as for the sake of the loaves and fishes. God knew this must be so, undoubtedly it is a part of His plan. So let us not deplore it. Instead let us ask the question of the rich young man who sought Christ "What lack I yet?" The promises are so sweeping and stand out so vividly in Scripture that they must have been meant to challenge our attention. "Ask, and ye shall receive." "According to your faith be it done unto you." "Whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "All things are possible to him that believeth." "If ye had faith as a grain of mustard seed, ye would say unto this sycamine

tree, Be thou rooted up, and be thou planted in the sea; and it would obey you."

"Bless Jehovah, O my soul; . . .
And forget not all his benefits: Who forgiveth all thine iniquities;
Who healeth all thy diseases . . .
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things . . .
The lovingkindness of Jehovah is from everlasting to everlasting."

"Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters."

These are only some of the more familiar promises, the ones we have heard so often that they rise in prayer almost instinctively in times of stress.

The Scriptures are filled with promises. It is significant that Christ emphasized promises much more than the apostles did who set out to teach the way. But promises expressed or implied spring up in every division of Scripture. The prophets and poets of the Old Testament break out in rhapsodies and songs about the goodness of God to His own people. We cannot read and escape the conviction that God's hands are outstretched in blessing toward His children and that He is asking them to come and take the good things He offers.

"Why doesn't He give them, then?" we hear the voices of the weary seekers crying. "I am in such desperate need of this or that; I have prayed and entreated. And nothing happens."

Paradoxical as the answer may seem to the one who prays, disappointing, perhaps even incomprehensible

until he has more light, the answer must be the same as it was in the days of old: they will not come and accept life and healing and plenty and peace.

Again we look at Christ, a figure of infinite pathos as He stretches out yearning hands over the city: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" I would bless you beyond your power to imagine, but "ye would not."

Perhaps that voice is crying out to you and me today: "O my children, my children! you who turn away your ears from hearing my law, you who will not abide in my love, you who wander far from the Father's house, how often would I have gathered you under my wings of love, but ye would not!

For we are making the mistake of the youth in the parable. We are thinking of the wages and promotions and honors, and we haven't even begun to see whether we are entered in the lists of the king's workmen or whether we have capabilities to serve him.

But make no mistake about this point. We are not going to earn God's blessings. We are not to go in for a long course of good behavior, of following set rules and disciplines and doing acts of self-sacrifice, and hope that when we have run up a sufficiently impressive score of good deeds we may present it as a claim on God for His reward. The religious world both Christian and so-called pagan has long made that error. "Be good," the priests have said, "seek out hard self-sacrifice, impose tormenting disciplines upon yourself, and perhaps after a while God will hear you and give you a reward."

But the experience of the saints and the teaching of Scripture do not indicate that that is God's way. He does not say, "Be good, and I will reward you with blessings." He gives the blessings first, and if we abide in Him, we grow good in gratitude for the blessings. He gives the blessings to saint and sinner, to child and man, to the wise and the unlearned, to the weak and lowly and to the great and mighty. He has told us specifically that His blessings, like the rain, fall on the just and the unjust. The flower does not strain upward and grow and blossom in the hope that God will reward it with sunshine and shower. The sunshine and shower flood the cold earth and the flower grows in response to them. Its beauty and perfume make up its prayer of thanks to the Giver.

We likewise! For the analogy is a good one. God's blessings have been poured upon our life. Now let the beauty and perfume of a life expressing the "mind of Christ" attest to our oneness with Him. Then shall we know the answer to every prayer our mind can frame.

When did the prodigal begin to know the blessings of the father? Not while he crouched in the fields of the far country tending swine, ragged, forlorn, hungry, but when he said, "I will arise and go to my father." The change was wrought that moment even though he had a long toilsome journey to take before he could partake of the feast. The riches of his father's house were there all the time; they were his to share whenever he would claim them. But of his own will he had to come out of the far country before his hunger could be satisfied.

Then, says the seeker disconsolately, I am not to pray for the blessing I think I need so very much?

Certainly, you are to continue to pray for your own

individual blessing. When you have examined the desires of your heart with such wisdom as God has given you and have still found these desires good, you are to pray that they may be granted and continue to pray, unless God shows you that He is giving you a greater gift in which your small one is comprehended. Let us suppose you have a rich and kind relative. In a time of need you sit down to write him a letter asking him for a thousand dollars to save your home from being foreclosed and sold. The mailman drops some letters in the box. One of them is from your relative. There is a check for five thousand dollars inclosed. He says, "I want you to have a comfortable home for the children. Use this to get the sort of home you want." Would you tear up your letter asking for a thousand, and write instead a letter filled with your heart's gratitude? Many of God's gifts are like that. The great gift covers many lesser. An English author found that out before she wrote, "God's gifts put men's best dreams to shame."

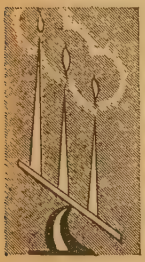
So your cry to God may be merely the echo of God's call to you. You are sick, in the grip of some deadly disease. Listen to the voice from the secret place: "Look here, my child. Why do you suffer thus? God

SHAKESPEARE WROTE: *What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!*

is health. Why don't you partake of that health and escape from this self-made prison of fear and pain." So when you cry to God for health, God is saying to you, "Partake of My health and be healed of all your infirmities." So do not cease praying for your heart's

desire; health, abundance, your child's opportunity for education, your husband's job, peace, friendship, the power to express yourself in work that fits you, anything that you know you need. But in asking for the gift do not miss the Giver—they are one! Do not be satisfied with a part, when greater things are there waiting for you.

Do not fear that you will be confused and not understand. Jesus Christ expressed it very simply and completely in the Sermon on the Mount. In the crowd on the mount there must have been many people of limited intelligence. He spoke so plainly that the most ignorant could understand Him and follow His directions: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Note that Christ said "things" shall be added. He knew that while we live in the body we have need of things. There is no curse on things. They are to be used by the sons of God for their growth and joy. Can you follow these directions? Can you put God's kingdom of love and Truth first, and put the "things" you need in their rightful secondary place? When you can do this, you will no longer mourn over unanswered prayers.



A year of UNITY magazine will bring your friend 1,200 pages of Truth teaching—enough to fill one whole book on healing, another on prosperity, and four or five on other subjects. A real Christmas gift!

White as Cotton

A TRUE STORY

BY BERTIE ROBERTS CHAMBERS

Part Two

"CLEAN FELLOW, Charlie is," mused Jim thoughtfully.

"As clean and white as fresh-opened cotton." I replied. "But, Jim, how could we sit there like dumbbells, like babies, and never even say we were sorry? What was the matter with us?"

"Well," Jim began, "Charlie never tells anything in a way to arouse sympathy for himself. He lives above it somehow."

"He surely is a wonderful fellow," I said absently, my mind traveling on with Charlie, wondering how he could have drawn the curtain so deftly that we failed to see what had happened to him and his beloved cotton. Not a murmur against fate. Not a complaint of any kind. Not a hint of how he would manage with his labor and seed wiped away. What was his secret, I pondered, when Jim brought me back to the present with "It's the second year too. Remember?"

"Yes," I said bitterly. "I do remember now."

"It just goes to show how big and fine a fellow can be if he is determined to be. But who among our friends here could have pictured the grandeur and beauty of a tragedy so that you would never have caught the fact that it was a tragedy? Answer me that, Bess."

But I couldn't answer. For we talked mostly of little annoyances and destructive thoughts or people and their

habits; forgetting that great minds discuss ideas, snatch beauty from rocks and crannies—even from losses and tragedies in their own lives, I mean. For hadn't Charlie done so?

"It's never what happens to you; it's what you let it do to you," I remembered Charlie declaring when he was forced to miss a year from college on account of lack of finances. Somehow he wiggled more advancement out of that year than any previous one. Evidently he had continued to remember that declaration himself.

"He'll plant again," I said complacently as we entered our home. "He always said, 'Don't blame the cotton when the weather acts up.' "

"Yes, he'll plant again just as soon as the edge of winter has worn off." Jim spoke rather feelingly. "He'll win too. You can't down Charlie Robbins. But I'd give the price of a good cotton crop for his attitude toward life. Think of his serenity, his peace, and poise. Bess, he has the world by the tail. If I knew his secret, I could turn the bank inside out. I believe in my soul that cotton, just plain cotton, has done something to him."

"Come now, Jim." I smiled broadly. "How could it?"

"Hanged if I know! But he's different, and the difference is so obvious—I mean between us fellows that shuffle money all day and this cotton planter. He seems to live for nothing but to watch cotton grow; not to sell it and spend the money, but to observe its different stages of development. He treats the whole enterprise as though it were concerned with rearing babies!"

"Sometimes his babies grow and sometimes something gets them. But believe me, Jim Coston, Charlie lets no discouragement defeat him and no defeat discourage him."

"No, sirree, he doesn't. He gets up and goes after it again as though it were a brand-new idea." Jim said with enthusiasm.

"Jim, Jim," I called, as Jim stepped out into the yard to be alone to bemean himself for our lack of understanding and courtesy. "I'm going down to see them as soon as Charlie gets home." I turned back to my own room disgusted with myself. "Dumbbell, lummox, fool that I am, I can't see beyond my own nose!" I was talking to myself too.

But harvest had come again before I got off to see Charlie's folks. And what a bumper crop they had! Off 450 acres they had already gathered 430 bales; and there was still enough straggling cotton in the field to make several bales more. I was so elated that I could talk of nothing else. But Charlie and Sallie, his curly-headed, motherly, brunet wife acted as calmly as though it happened every year.

"Even, controlled emotions in joy or stress," I whispered to myself. "Never weeping over loss or exulting in success."

After about a week of delightful visiting I was in the grape arbor late one afternoon entertaining myself with a book of Southern verse when I heard: "Dad, I'd give just anything to know where cotton comes from. Seems like that is all I have thought about this fall." It was the voice of young Charles, fourteen, slender and studious. "The seeds are gray, the stalks and boles are green, but the lint—huh—well, it's white as cotton. I've cut lots of seeds open, but I see nothing there to solve the mystery." A little laugh caught in his efforts at description, eagerness permeated every word that he spoke.

"There it is again after all these years," I mur-

mured to myself, turning my open book over in my lap with the pages down. Lifting my eyes to a little opening in the leaves, I could see them lolling on some unsold bales of cotton that lay in the yard near by.

The boy's fine brown eyes looked thoughtfully at his dad. I waited. Presently my brother raised the most genuinely interested and tender face saying: "Son, finding the answer to that question gave me implicit faith in a Supreme Being. The thing that makes it grow is the spark of life from the divine Father of us all. The fact that it does grow is of itself proof that there is an infinite Creator who works in all things according to the universal laws that He Himself has ordained."

There it was in a nutshell; and I eyed the boy furtively to see if he was getting this tremendous truth. But he was too deep in concentration for me to know.

Barely pausing, his father went on, "No man ever has or ever can make a cotton seed. He can make something that resembles it but he can't put the spark of life into it. He can't make it grow no matter what he does. That's the work of the master hand of God." Again my brother paused seemingly to let the thought of the master hand sink. "He places the power in it. Man is made in the likeness and image of God, therefore he has been given dominion over all these lesser things. That truth gives me courage always to go on in the face of any difficulty."

I listened eagerly, almost breathlessly, lest I should miss a word, and my gaze traveled from face to face, for the expressions on their faces interested me as much as the discourse about Infinity.

" 'For in him we live, and move, and have our being.' " My brother said this very slowly and with marked emphasis as he raised his head slightly toward

the evening sky, where clouds were changing from pink to lavender. The boy breathed deeply, his chest pushing out as though filled to capacity, and lifted his beaming eyes toward the sky as though impelled to follow the example set by his father.

"This has been more comforting to me than all the material possessions of life," his father continued; "and I am proud to have intrusted to me the cultivation of anything so marvelous and beautiful as pure clean cotton. Nothing matters in this life except how we live and what we do with that which is given into our care."

The boy's fine, tanned face was indeed a deep study. He had listened as reverently as though attending a sacred service, never asking a question. The mystery of life and all it holds seemed to be going through his mind. Evidently he was not conscious of the bits of cotton that he pulled from the side of the bale and smoothed between his long, graceful fingers, now and then patting it against his cheek. Finally he gasped, "Is God present in all things all the time—and in you and me too?"

There was such reverence in his tone that I trembled.

"Yes, my boy, I've found Him everywhere! He's in the flowers we raise and love and the big fine trees down by the river. And you remember, don't you, how we sensed His very presence in the beauty and grandness of the storm last year? He is the miracle in all growing things—in cotton—in our cotton." His hand pressed hard on the bale as he spoke and then slowly pushed along the edge. "And," he added hurriedly, "most of all I feel Him in the very depths of my own soul, bringing me peace, power, and comfort. And He's in you too, Son, just as He is in me and in every-

body else in all the world."

"I'm glad, Dad, I'm glad," the boy replied as though he thoroughly understood. "For if He is always present He can help me to keep my life clean and pure and peaceful too," he said thoughtfully and unabashed. "Cotton does something to us too, doesn't it, Dad?—I mean working with it—it's so clean and white?"

"Yes, Charles. I think it does when we realize its source." A deep pleasure rippled across my brother's rugged face.

"I love it," mused the boy, taking a few steps away from their resting place. Then suddenly wheeling as though he had forgotten something very important, he came back and squatted down in front of his father, smiled up at him, and said earnestly and trustingly, "Dad, have you ever really felt the power of God working in you?" Before his father could answer he added, "What's it like?"

"Why, yes, Son. All the power I have for anything and all things is God's power working in me. It is not only like life, it is life. Don't get the idea that it is anything strange. It's only a consciousness of the source of all life. My voice as I talk to you and your voice as you talk to me is the same power, and it works naturally. But it is wonderful. The grandest feeling in the world is to realize that it is God's power and not your own." Reaching out, he caught the boy's hand as he gently slid himself down from the bale of cotton and continued, "My boy, it is worth the whole cotton crop to know that you are interested in the source of man's power. Remember that both man and cotton grow by the same divine principle. Of course man is conscious of God's power working in him if he wills to be, but cotton is not aware of itself—that is, so far

as we understand it, it is not."

"I'm so glad we are having this little talk, Dad. It is clearing things up for me. I feel better now. The cotton and I are close kin, aren't we, if our spark of life is from the same source? I feel so grand when I am alone in the cotton field. Is that why?"

"The realization, Charles, that we are God's very own, I think, makes us enjoy being alone with Him out in the field or any place, for He is everywhere," my brother replied. "But when all is quiet we hear or feel His presence better. And our knowing that cotton too gets its power from God makes us feel akin to it and to all the world."

"Oh, it's just wonderful to have a dad to talk to you and explain about all these things," the boy said simply, looking pleased.

"Cotton of itself is never anything but white and clean," my brother continued, seemingly unaware of the great compliment the boy had paid him. "It is only when something from outside gets in that it is contaminated. And so it is with man. It's what he lets come into his life that takes away his purity, his peace, and his poise."

The boy looked at his father quickly and then seemed to be weighing the words. Presently he looked up, his boyish face all aglow with the signs of happiness. "Dad," he said, "let's get us a slogan to help us out so we won't let things come into our lives that we don't want. What do you say to that?—a sort of reminder of what we want to do or be, you know."

"Why, that's a perfectly grand idea, Sonny Boy. What shall it be?"

"White as cotton," the boy exclaimed quickly and with vivid enthusiasm.

" 'White as cotton' it shall be," his father said, smiling as though greatly pleased with the boy's idea and his enthusiasm.

"White as cotton. White *as* cotton," the boy said slowly as he pulled a handful of cotton out of the bale his father had stooped to examine. Taking it apart and scrutinizing it as one would the petals of a new kind of flower, he seemed to see in its fleecy whiteness something he had never seen before. He kept repeating the phrase in a sort of rhythmic cadence as he skipped merrily toward the big white house where they all lived.

With his hand lifted to ward off the last rays of the sinking sun my brother gazed long and steadily after the flying feet, and his lips moved with a sort of rhythm over and over again through the same positions, though the voice was a whisper.

Picking up my book and closing it with a firm finality, I whispered too all of myself, "I just can't stay here much longer. I just must tell Jim."

(THE END)

HEALING THOUGHT

The Spirit of the Lord is upon me, and I am healed.

PROSPERITY THOUGHT

The Spirit of the Lord is upon me, and I am in all ways prospered.

(Use from October 20 to November 19)

The Old Man of the Sea

GOD IS OUR REFUGE AND STRENGTH,
A VERY PRESENT HELP IN TROUBLE.

BY C. O. SOUTHARD, M. D.

A GREAT MANY years ago, a thousand or more, an Arabian legend relates, there dwelt in the old city of Bagdad a much respected citizen by the name of Sindbad the sailor. He had been a great traveler, and he had become famous on account of the wonderful adventures through which he had passed. Several times he had lost all his earthly possessions, and more than once his very existence had seemed to be threatened; but after each disaster he returned to his home in safety, richer than when he departed. Every loss was more than made up to him, and no peril could daunt him. This was because of his faith in God as the only power; for he had been taught to have faith in God, and he had full faith in what he had been taught.

After many adventurous years, having become fabulously wealthy, he gave up traveling and purchased a fine home in the ancient city, where he entertained his friends in lavish manner. He spent his evenings in telling stories of his wonderful escapes to those in trouble, as examples of the power of God to save, when men fully trust in it, even in dire extremity.

These ancient tales that have come down to us most people look upon as merely interesting and amusing flights of imagination, more fitted for the ears of children than for the attention of grownups. But we must remember that Oriental tales often carry hidden les-

sons, some of which are very powerful, and they should be read thoughtfully to get the meaning. Let us follow one of Sindbad's adventures and see if we can discover the present-day application. It is really very plain.

On his fifth voyage the usual disaster overtook him. The vessel in which he was traveling on a trading trip went to the bottom with all on board except our hero, who saved his life but lost everything else he possessed in the world. He managed to get hold of a piece of timber, by the aid of which he reached land. There he found himself on an unknown island that was apparently uninhabited. The outlook for a speedy rescue was certainly not good, for there were not many ships sailing the seas in those days.

After a night of rest he determined to explore the island, so he made his way slowly through the woods. There he came upon an old man, who was lying upon the ground near a small stream and who seemed to be very feeble. This man asked Sindbad to take him upon his shoulders so that he might pick some fruit from the trees. Supposing the old man to be, like himself, the victim of a shipwreck, Sindbad did as he was asked, but no sooner was the old fellow comfortably seated than he clasped his legs tightly around Sindbad's neck, and refused to get down again, either by night or by day. Seated thus he used his poor victim as a steed to carry him wherever he would go.

The story tells how Sindbad carried this burden for many days, until his clothes and his shoes were in rags, and he was emaciated from lack of sleep. Finally he freed himself of the load by a ruse, and killed the old man with a stone. A few days later a ship took him off the island, and he was told that he had been very lucky, for he was the first one to have fallen into the clutches

of the Old Man of the Sea, as he was called by the sailors, who had ever been able to escape alive. There is more to the tale, but this is enough for our lesson.

Do you see the application? You may be carrying an Old Man of the Sea right now yourself. Altogether too many people have this burden, and some seem to think that it is their duty to carry it. As Sindbad met the man when shipwrecked on a lonely island, so did you find your incubus waiting for you at a time of disaster, real or imagined. He is very innocent and weak in appearance, and you probably picked him up without a thought of anything being amiss until you suddenly discovered that he was sitting upon your shoulders, and you felt his strangle hold upon your throat. He rides you continually, and he will keep on riding you until you make an effort and throw him off.

What demon or incubus is this? Well, the old fellow has a very common name in the English language. We simply call him "worry." But as he clung to Sindbad until the latter was in a desperate condition so he will ride you ragged and miserable if you allow it. He will ride you until you have a haggard appearance. He will keep you from sleep until your nerves give way entirely and you become a wreck, until you can no longer think as you should. What good do you get out of it? None? Then throw the load off.

Worry is simply a condition of mental stress due to fear that something adverse may happen. No fear, no worry. Sindbad naturally became disturbed when he found himself alone on an island of which he had never heard, although he had traveled widely. He began to wonder if he would ever get away from the place, as it was off the common line of travel; and then came the fear of a lonely life far from his friends. This was

the chance the Old Man wanted and he promptly took hold. One weak, negative thought led to a stronger one, and so on, until worry was in full control. This is just the insidious way in which the demon of worry grips one.

Perhaps you may be worrying lest you should be unable to pay the rent next month or six months from now, lest your supply of food should run short some time, or lest you should be unable to buy a new suit next winter. Or you may be worrying about some little symptom of physical trouble—about anything in fact. Now let me ask you some questions, and I want you to consider them carefully before you answer them. Does worry pay the rent? Does it provide you with food and clothing? Does it heal you? Of course you are forced to acknowledge that your worry never does any of these things, any more than the Old Man of the Sea provided for Sindbad. The victim only got the culls, while the rider devoured the best fruits, the real substance, thus growing stouter and heavier every day.

Here is an absolute truth that you should remember. No trouble can harm you in any way unless you let it; but worry can and does cause much mental misery. The result of worry frequently is serious physical distress as well. You, a perfect son of God, are Spirit, and you abide beyond the reach of harm and trouble. But you have forgotten your identity, and you have allowed the negative fears to rule your mind. You become mentally upset, and this is reflected in the physical. It is safe to say that the Old Man of the Sea called worry is responsible for a tremendous proportion of the illness that afflicts humanity and for most of the nervous breakdowns. So long as you persist in carrying a load of worry there can be no relief. Thoughts of worry will

always hinder healing or prosperity.

When you are worrying about anything, you are making the worst possible mistake, for you are misusing a divine creative power. It is only by following the law carefully and by using it correctly that we accomplish anything of value. When we apply it wrongly it keeps right on working, but the result will be in accord with the ideas with which it is used. Imagination is a wonderful force. By it the plans are drawn according to which things and conditions are made. These pictures are formed in your consciousness, following the ideas that you are holding. They are then worked out in you or in your affairs. Ideas first, then things, is the law. Thus we see that the imaging faculty is the basis of all creation. "Seek ye first the kingdom of God" means to seek the realm of perfect ideas; the things will come if the idea is held firmly in mind.

When you are worrying, you are imaging a bad result of something and you are concentrating your thoughts upon this idea. You should not be surprised when some adversity comes to you, for you have attracted it. It may not be just what you have been worrying about, it may not be exactly the condition you fear; but it will be some negative thing, for it is the outworking of the law of creation. Worry over finances will not help, and it may lead to some physical trouble. Here is a safe rule to bear in mind: Never imagine anything that you do not wish to see manifested.

Sindbad finally decided that he had carried the burden long enough and that it was time to free himself from the clutches of the incubus. He got the Old Man drunk with wine, which he made by filling a dry pumpkin shell with the juice of grapes and allowing it to ferment. Then he threw the Old Man off his shoul-

ders and killed him with a stone. This seems cruel when we read it literally, but there is a hidden meaning. The wine represents renewed faith in God, which Sindbad mustered up after a period of negative thinking. The coming of this faith causes a warm, joyful bubbling in the mind, fermentation. Stir up your faith in God and see what will happen. Faith in divine love is so strong that it will make any old worry groggy and helpless. Then you can slay it with the same stone that Sindbad used, the rock of Truth, that power of the word which overcomes any ill.

When Sindbad began to come to his senses and to think, he remembered the great affirmation of his Moslem faith: "There is no power but God." This is one of the most powerful statements of Truth that has ever been made. The instant you can affirm this with firm faith and put yourself in the care of divine power old man worry is done for and the obsequies are over. Be sure that you bury him deep. It might be well to cover him with a layer of the cement of understanding so that he can never rise to trouble you again. Having disposed of worry, Sindbad's faith in God brought help, and he was soon on his way in another ship. So will it be with you.

Did not the Master tell us not to be anxious—not to worry—about tomorrow, since God provides? Why not have faith in this. I know a young woman whose husband's hours of work were cut down one half. This would have been a calamity to some people, but she refused to worry. She said, "I am not going to be anxious about it. We have always been taken care of, and I know that we will be now." And they were. Everything that they needed came to them, and finally the husband was put back on his regular hours.

You may be figuratively shipwrecked, you may lose every earthly possession, and you may be faced with apparently hopeless conditions, just as was Sindbad; but somewhere there is an island to which you can swim, a haven of refuge where your immediate, pressing needs will be met. Accept it and rejoice in it; for the Father provided it for you. Give thanks for it no matter what it is or how small it may seem to be; for it will give you the opportunity of gathering your thoughts, renewing your faith in God, and making a new start on the sea of life with His help. But don't be satisfied with staying in this haven. It is only an island, a temporary refuge, and it must be looked upon as only a step to a real recovery. And don't let the Old Man of the Sea get you in his grip or you may be lost, as many have been. Shipwreck may happen; your material support may seem to disappear; but worry is never a life preserver. Faith in God is the real ship of rescue that saves you and helps you recover your losses. This is no mere theory. There are many of us who were shipwrecked during the stress of the last nine years and who lost everything, who have even been made ill by old man worry; but we have been pulled out of it all by faith in God as the only power in us. You can do likewise.

Carrying burdens is something for which man was never intended. He will refuse to tote physical loads, preferring to let the horse or donkey or motor do it for him. But he will take on mental burdens with the greatest of ease, loads of worry that would crush a giant if they could be transformed into material masses. Then he wonders why he "just don't feel good." It is his own fault; nobody obliges him to do it. Not only does he load himself up with his own troubles, he takes on

those of other people for good measure, calling it sympathy. Now the word sympathy implies to suffer "with." So you help some one else worry, you put on a long face and say: "Yes, my dear, I know just how you feel. Why, last year I——," and so on. But your supposed sympathy is not giving any real assistance to the other person, and you are lowering your own state of consciousness by joining in his suffering. Meanwhile the "Old Man" is enjoying it hugely; he is getting a double kick out of it. True compassion is better. This consists in helping the other fellow to find his way out of his difficulties, not in trying to assume them for him.

There is always a way out of everything. If there is a way in, there must be a way out—if it is only to back up. Let us remember this. Man has certain mental powers that are wonderful but that he mostly fails to use. If these are not enough, he has a Helper to whom he can turn in time of stress—just as Sindbad had—who will take the burden away and who will lead him to his good. As Jesus said, you can speak the word that will move the mountain of trouble right away from you and cast it into the sea of nothingness. Or if your faith is not yet strong enough for this, you can cast the burden on the Lord and be free. We have scriptural authority for this. Let us read:

"Cast thy burden upon Jehovah and he will sustain thee."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Casting all your anxiety upon him, because he careth for you."

When you cast your burdens upon the Lord within you they cease to exist; for God is the only power, and God is good. Burdens are not good, so they must go

when He is seen as the only reality. Put your faith in Him and His love. Then stop worrying, for worrying indicates a lack of faith. If you believe that God, omnipotent good, is the only power in you and in your affairs, you cannot worry. The two do not go together. Don't recognize any other power but God, for there is none in reality. In this way kill off the old demon that very likely is at the bottom of your sickness or supposed bad luck. Then image the good that you desire, concentrate your thoughts upon it, and it will come to you; for all good is from God and from no other source.

Never run away from some supposed adversity—it will only chase you; and never spend valuable time in worrying. Face adversity squarely and affirm boldly:

"God, omnipotent good, is the only power in me and in my affairs."

Thanksgiving Day

O heart, in deep humility
Bow low upon this autumn day,
Bow low before Omnipotence,
Who gives His lavish wealth away!

The sunshine, rainbow after clouds,
Rich harvest when the year is spent,
Sweet home, glad laughter, love of friends—
These all are gifts that God has lent!

Hear, Lord, the message that I speak;
"My soul today is truly glad;
I treasured not my wealth alone,
But shared with others what I had."

—Lois Snelling

The Life of Contentment

FOR I HAVE LEARNED, IN WHATSOEVER STATE I AM, THEREIN TO BE CONTENT.

The Law of Supply

BY NORMA KNIGHT JONES

HAVE THIS MIND IN YOU, WHICH WAS ALSO IN CHRIST JESUS.

"AND MY GOD shall supply every need of yours according to his riches in glory in Christ Jesus." Paul states the law of supply in these majestic words: "God shall supply every need of yours according to his riches in glory." There is majesty, dominion beyond our utmost imagination, in that promise. You are supplied not according to your limited idea of substance, not according to the visible symbols in the manifest world, but according to all the riches of God. Think what this means! God is infinite life: it is yours. God is infinite riches: they are yours. God is infinite wisdom: it is yours. God does not apply our units of measurement to His goodness; He gives all for our happiness.

Man is prone to say, "If I had fifty thousand dollars I should be content," setting his figures at what seems sufficient to him. Or he says, "If I could get rid of this pain I should be content." Contentment is spiritual well-being; it is complete fullness. If we do not have money or "cash," the symbol of substance, we are not content because we believe that we are not filled. If we believe that we are diseased we are not content, for we have lack of ease. Contentment is the possession of those only who know the fullness of Spirit, who are filled with "content."

God is infinite life! The mind that was in Christ

Jesus is so far the only mind that really comprehended that statement, and Paul says that to be content we must have that same mind. Man has so long lived a part-time life, half sick, half well, that it has grown upon him until he has almost completely forgotten what perfect health is. It is the mind of Christ, the Spirit of God.

Some physician has said that the only disease is congestion, that all other ailments are but an intensifying of congestion. The word has an illuminating meaning—"overcrowding." When our lungs are said to be congested, they are "overcrowded" with foreign matter. It is obvious why our body does not breathe easily. But where the congestion really abides is in our mind: it is overcrowded with negative thoughts. It is no longer an open, clear channel. The infinite, perfect life of God is already in us; it is there from the beginning, the grace of God. But if we do not allow our minds to flow with the understanding of that life, we feel the effects of the congestion. Some ancients called sin a "lump," quite cleverly. For sin is negative thinking, and when it rolls up in a lump it certainly stops the flow of good.

Health is our divine prerogative, it is our right, it is the riches of God ready to supply our need now. The body is the manifestation of the ideas held in our mind flowing forth into visibility. The body is really an added expression of the riches of God. Why then do we see so many sorry bodies, so many decrepit ones, so much pain? It is because the mind, instead of knowing its unity with the perfect life of God, has become congested with belief in physical ailments. The mind that was in Christ Jesus was clear. It had a fuller, deeper, more vivid consciousness of divinity than any mind

before or since. If we desire health, if we really want happiness, the wise and only step to take is to deepen and intensify our consciousness that that same mind is in us now and only awaits our possessing ourselves of it.

The time is not far distant when men will cease to proclaim their ailments abroad, when it will be actually a source of mortification for a person to announce an illness; for the whole scientific development in mental study tends more and more to show the effect of the mind upon the body. The result of illness will be proof to the world that one has been thinking apart from the right and good. But mental health is only a step upon the way; the perfect health is spiritual. It is an actual partaking of the life of God. As is clear from the great promise of Paul, that God gives according to His riches, whatever we may need of completement in health is ready and waiting; it is eternal.

When we consider the law of supply in relation to substance, how can we know lack? Supply according to His riches is unlimited, inexhaustible, never varying! Note that Paul uses the word "need," not "lack," because he did not consider that there could be lack. We continually confuse them, yet there is a vast difference between need and lack. Need carries with it the definite idea that it is capable of being filled. To lack is to be destitute of. Instantly we see why Paul used the word need. Man has always had needs: food, clothing, shelter. Primitive man had needs. But these needs are only the elements we must have for fulfillment. Our needs are supplied that our "content" may be full; and God knows our needs better than we ourselves do.

Man is thrown into confusion because he is unable to distinguish between needs and burdens. Half the

things that we today consider necessary to contentment are really burdensome. The art of simplicity, the art of enjoying well-being without a multitude of possessions, seems to have gone out of fashion. Possession of things does not bring contentment. The point to remember is that contentment is a spiritual quality and pertains to the mind. There are straws in the wind indicating that the charm of simplicity is coming back to life. The modern architecture, even the new interior decoration, puts the emphasis upon a few usable and beautiful good things, and it is a step in the right direction.

We cannot lack; for universal substance is ours; we are linked with it by our inherent being. When we begin to live more intelligently we shall not need so much. It is amazing how the spiritual viewpoint changes values. When the mind is fixed singly upon the one goal of Spirit many things that once seemed absolutely essential suddenly become excess baggage. All your needs are supplied, and as your mind changes so your needs change. Superfluous accumulation is nothing but a burden, and when it takes the form of money it is still a burden difficult to handle. Knowing the mind that was in Christ Jesus is knowing that our needs are supplied as they arise; there is no having to carry a load of useless and ponderous weight. To know the Truth is to be free from burdens, whether of surfeit or fear of shortage. It is to be free from any worry at all about supply.

A sweet woman came the other day to tell of a beautiful faith in the riches of God. She had to meet a large payment on the home she had established for herself and her three children. Fod several weeks she knew that the payment must be met and she lived in the constant consciousness of her ready supply. On the

day of the real need the money came to meet it. God is always in His right place at the right time. She had not even sought the way or the channel; she held to the Christ mind, to the riches in Him.

"According to his riches" is faith in the now. The old idea of laying up treasure in heaven was generally understood to mean that if we lived the good life now, after while in some mythical place we should find treasures untold. But this was not the conception of the mind that was in Christ Jesus. He was supplied as He needed supply. He needed food for the multitude; it was instantly forthcoming. The guests at the wedding supper needed wine; the water was turned into wine. It was the immediate need immediately supplied; not at some future time or place but now. This wealth of the moment only comes by a conscious dwelling in the place where the riches are: in the mind of Christ. It is not gained by a desultory running in and out of the Fathers's house but abiding there. "In him we live, and move, and have our being."

The first step in supplying a need is to know that it is already supplied according to His riches. "The most perfect prayer is the deepest realization that the need is already supplied." We do not have to waste energy on wondering about the supply; we have to focus our energy upon being one with it.

There are many reasons why man is not content, and each one is answered and wiped out by Paul's advice. Men are envious; they are jealous; they are miserly, hoarding their good. Envy can not exist in the man whose mind is stayed on God. This man knows that all men are equally the sons of the Most High and are all supplied at all times by the infinite substance. He does not envy another his possessions because he himself has

all his needs supplied. He is not jealous of another's achievement, because all that he seeks to do lies within his own power; all that he wants accrues to him through the Christ mind. He does not hoard his good, because he knows that God gives lavishly, and he is seeking to be like unto God. Only a great peace and contentment can be his; for he is supplied according to the riches of God.

Paul says "every need of yours." Perhaps your need is not health, nor wealth; but whatever it is, it is supplied. A young man who was studying acting was disturbed by the teacher's criticism of his voice. He was told that it was harsh and too loud. Being a Truth student, he knew that somehow it would be made right. He was content to wait. The amusing outcome was that he was given a part that demanded just the kind of voice he had, and he made such a hit in his role that it brought him several other interesting parts. He could not change his voice overnight though he worked at it; but his need was supplied in a part that needed just such a voice.

Knowing that every need is supplied "according to his riches" is a much happier and more thrilling way to live than seeing our own human answer to the need. The casual person would say that the young man needed to train his voice; while the all-knowing Mind gave him a role that fit his voice. We do not always know what we do need for our development; we are not always sure what will make us happy and contented. Why not leave it to the One who does know, who sees our future as well as our present? "According to his riches" means according to God's all-wise perception.

The whole secret of the contented life, as told by Paul, lies not in the seen world but in the spiritual

consciousness, which consists in having the mind that was in Christ Jesus and abiding in that mind. In the "Enduring Quest" by Overstreet is this statement: "There are two challenges that life makes to us, the challenge of need and the challenge of the unknown." In other words, the response to the first is regarded as material, while the response to the other is spiritual. Paul believes that the answer to both is the same. Basing his conclusion upon the life and activities of Jesus, Paul has faith that from the unseen comes the seen. Our needs are met not by things visible but by ideas invisible.

The world has always drawn a sharp distinction between the practical man and the dreamer. There has always been a definite feeling that the mystic is no good in a practical sense. Jesus did not regard life as having two challenges. To Him there was but one, that of the unknown. That conquered; there was no other striving. Contemplating the range and worthiness of the works that Jesus actually did, we can hardly say that He was impractical. He brought the dead to life, He made the blind see, He fed the multitude with a few loaves and fishes. The product of His work was seen and eaten. Even the sophist had to admit that He did these things. Paul believed that having the mind that was in Christ Jesus was a very practical thing; it made you contented. Perhaps from his own experience Paul observed that most people were fearful, unhappy, disturbed by circumstances. Paul might have been looking at our modern world, two thousand years after his time. But fortunately the hope that Paul holds out is an eternal thing, a never-varying thing. It still works. Therein lies the assurance of contentment.

Jesus drew upon the Christ mind that was in Him for everything He needed to complete Himself. He

knew that the riches of God were equal to every need, every desire. If He needed life He found it. If He needed gold it was supplied. If He needed strength it was His. Other men too have had the grand idea of God as universal substance. Spinoza called God substance. But the difference between Jesus and the others is that the others gave their findings to philosophy; Jesus gave His to man. Jesus also believed that the substance of God had but one purpose, to be used by those who needed it. It was the free gift to the mind that was stayed on God.

The aim of the Christ teaching was to reveal God in His relation to man as well as the relation of man to God; and it is from this teaching that we come into our glory, the riches of God in the glory of Christ Jesus. It is the way of contentment; it is knowing that there need be in the human soul no fear, no lack, no negation of any kind; for God's riches cover all.

In the teaching of Jesus we also find that He always used the most simple language. He did not hide or confuse His meaning with enigma or deception. "I am the way, and the Truth, and the life." There is no other way. Paul found that out when he sought to go to Damascus to persecute the Christians. He was intent upon his own way, but God interfered and set him upon the right way, the way of Christ. There is no other Truth, no other life.

What do you want from life? Most of us would simply answer, "Just to be happy and content." Paul gave the advice that he had proved from experience was the only good advice: "Have this mind in you which was also in Christ Jesus." Will we?

EDITOR'S NOTE—This is the last of four articles by Norma Knight Jones.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 6, 1938

UNITY SUBJECT—*Self-Discipline.*

INTERNATIONAL SUBJECT—*Honoring Our Parents.* —Exod. 20:12; Luke 2:46-52; John 19:26, 27; Eph. 6:1-4.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

26. When Jesus therefore saw his mother, and the disciple

standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.*—Exod. 20:12.

SILENT PRAYER—*I honor my parents because my opportunity to express the life that is of God is their gift to me.*

A pessimist has said that every one born into the world gains by that act but one inalienable right, namely the right to die. Metaphysicians see life in quite another light, for to them its chief goal is not death but a higher standard of life expression for both the race and the individual than has yet been established. Since the opportunity to express life comes to us through our parents, we owe them a debt of gratitude which we repay best in honor and obedience.

We honor our parents by treating them with esteem and respect. Many present-day youths consider this whole subject as outmoded as that of eating food offered to idols or anointing with oil. Where race beliefs obtain honor to parents is made to depend on race ideas of honor rather than on principle. Yet it was principle and not merely length of days that Moses sought to empha-

size in this commandment.

In a parallel example the reason for regulating our social relations on principle is put thus: "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Substituting honor to parents for love of a brother, we see that our duty towards our parents is an opportunity to learn to honor God. When once we learn to honor our parents because it is right for us to do so regardless of their deserts, we are prepared to love and honor the invisible Spirit and accept it as the one reality.

Jesus honored His parents without being servile in His obedience to them. When after three days of anxious searching they found Him in the Temple, He reminded them that the Temple was where He had awaited them as a matter of course. As one true to principle, He would be found in the Father's house. This fact once realized, they need feel no further anxiety on His account.

Children today may take a lesson from the twelve-year-old Jesus. They may identify themselves so completely with Truth that the parents will always know where they stand on any given subject merely by recalling their allegiance to principle. No parent need ever be anxious for an absent child whose principles he knows to be established.

Love is an infallible guide. Jesus loved one of His disciples above the rest, individually. To this disciple He committed His mother, from the cross. The trust was unerring, for the disciple at once assumed and discharged the duty of a son toward her. Those who give anxious thought to providing for the future of their loved ones may take a lesson from the bequest of Jesus who, instead of accumulating money or property to in-

sure His mother's comfort after He was no longer with her in the flesh, bequeathed her a son who was young, able, and willing to supply all her needs.

Obeying one's "parents in the Lord" is obedience in the Christ Spirit; it shows that one wishes to fulfill all righteousness or do what is right as an individual and as a child. Doing right for one's own sake is the part of wisdom and forethought, for the reaction brings harmony and success and is altogether desirable. One reaps as one sows in all social relationships.

The promise to those who honor father and mother is long life and well-being. One's peace of mind and self-approval are important assets in achieving length of days, for they insure a clear conscience and a mind at ease, and these in turn prevent the accumulation of unfavorable thought currents that must be broken up and dispelled by denial.

The duty of children to parents, while not gauged by the conduct of parents, is nevertheless offset by the duty of parents toward the children. Duty may be a joy or it may be irksome bondage to the children. The parents themselves by their attitude determine which it is to be. If they train the children to recognize and respond to their obligations in the spirit of willingness and eagerness, they do their work well and make it easy for the children also to do their part. Slackness in this regard is failure to keep the law, and no one who fails to do this can complain when he reaps as he has sown. As parents learn to express the Christ Spirit toward their children they realize what they should do in all the relations of life and become parents in deed and in truth.

QUESTIONS

1. On what does honor to parents depend?
2. What right does physical birth confer on us?

3. Why did Jesus, at the age of twelve, answer His mother's reproach as He did?
4. What prompted the bequest that Jesus made to His mother on the cross?
5. What is meant by the commandment to obey one's "parents in the Lord"?
6. Are the duties of children toward parents and parents toward children reciprocal?

Lesson 7, November 13, 1938

UNITY SUBJECT—*God Life.*

INTERNATIONAL SUBJECT—*The Sacredness of Human Life.*—Exod. 20:13; Matt. 5:21-26, 38-42.

13. Thou shalt not kill.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but

whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

GOLDEN TEXT—*Thou shalt not kill.*—Exod. 20:13. *Whosoever hateth his brother is a murderer.*—I John 3:15.

SILENT PRAYER—*In the love of Spirit I neither think evil of others nor do evil to them.*

The commandment not to kill is a broad one that admits of more than one interpretation. In general it is made to apply to the taking of human life, but it may include destruction of the finer things of mind and spirit. One may kill the joy of life for another without committing actual murder. Hope is another living faculty that is often put out of the way with malice aforethought. Life without hope is a crippled experience at best.

The intent of the commandment however is to forbid the taking of life, and its enforcement has engaged the attention of men from the beginning of recorded history until the present time. In fact the present shows greater need of effectual enforcement of the commandment than the past. In our country alone it is estimated that 200,000 persons now living will commit murder before they die and that one out of every thirty-seven Americans is a criminal.

Various suggestions have been made to remedy this situation. The American Bar Association considers that enforcement could easily be effected "by increasing the

powers and numbers of officers, by decreasing the safeguards of accused persons and by limiting our freedom with regulations." In other words, murder can be prevented by force or the deterrent of fear.

There is no doubt but that fear of consequences has deterred many a one from committing murder, but fear is less a deterrent today than ever before. This is largely owing to the decline of faith both in the Mosaic law and in personal immortality.

Jesus Christ suggested the right spirit rather than fear as the way to keep the commandment not to kill. Instead of external restraint He recommended self-restraint exercised before the spirit of hate could gain a foothold. "Every one who is angry with his brother shall be in danger of the judgment" of the court having jurisdiction of overt crimes. Anger is an inciting cause of desire for revenge, and desire for revenge often leads to premeditated killing.

A further citation of the wrong spirit in man as an incentive to violence is the use of the epithet "Raca," which implies contempt for one's fellow men. Contempt, openly expressed, may incite to murder or other bodily harm. Whether using words of contempt was punishable by due process of law in the time of Jesus or not, it cannot be denied that the habit of expressing it may lead to a state of mind in which violence to the person of another may seem logical, to say the least. Therefore it behooves those who understand the power of thought to keep their thought within the law of love, in order to add their contribution to the peace and well-being of the race.

To call another a fool shows an impatient spirit, and this either provokes or crushes the one against whom it is directed. As for the one who entertains the

unfavorable opinion, it renders him incapable of seeing the good in the one whom he condemns. Thought in the mind makes us what we are, and the word on the tongue makes or unmakes those against whom it is directed, dependent on the power with which it is spoken and the degree of susceptibility of the hearer.

He who is in the Christ Spirit avoids strife and contention at all cost, knowing that no cost, however great, is equal to what he must pay if he allows himself to be drawn into strife. Even in a natural sense it does not pay to contend with others, and he who takes his grievances to a court of law often loses more than he gains, whether it is in property, money, time, or patience and self-esteem.

The Mosaic law of blow for blow and resistance to all wrong unjustly imposed is superseded by the spiritual law of nonresistance. Self-defense is contrary to the higher law. What the spiritual man defends at all cost is the integrity of his thought and the consistent following up of his thought with words and actions. These things he holds against all attacks, open or insidious.

If we set ourselves to resist evil we necessarily give it part of our thought, and evil then becomes part of the load we must carry in our mind. Sooner or later also it manifests itself in our body and affairs, unless we deny its power over us and eliminate it completely.

We fit ourselves to entertain the Christ Spirit as we consistently open our thought to all that is right and desirable, and close it at the same time to what is negative and undesirable.

QUESTIONS

1. What is the scope of the commandment not to kill?
2. What is the most effectual deterrent to the taking of

human life?
3. Explain the use of the word "Raca."
4. Why is it dangerous to call another a fool?
5. Is nonresistance practicable?
6. How does one prepare oneself to express the Christ Spirit?

Lesson 8, November 20, 1938

UNITY SUBJECT—*Fundamentals of Social Relations.*

INTERNATIONAL SUBJECT—*The Sacredness of the Home.*—Exod. 20:14; Matt. 5:27, 28; Mark 10:2-16.

14. Thou shalt not commit adultery.

27. Ye have heard that it was said, Thou shalt not commit adultery:
28. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

2. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him.
3. And he answered and said unto them, What did Moses command you?
4. And they said, Moses suffered to write a bill of divorcement, and to put her away.
5. But Jesus said unto them, For your hardness of heart he wrote you this commandment.
6. But from the beginning of the creation, Male and female made he them.
7. For this cause shall a man leave his father and mother, and shall cleave to his wife;
8. And the two shall become one flesh: so that they are no more two, but one flesh.
9. What therefore God hath joined together, let not man put asunder.
10. And in the house the disciples asked him again of this matter.
11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her:

12. And if she herself shall put away her husband, and marry another, she committeth adultery.

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16. And he took them in his arms, and blessed them, laying his hands upon them.

GOLDEN TEXT—*Keep thyself pure.*—I Tim. 5:22.

SILENT PRAYER—*God within me is omnipotent, and I am immune from evil through my remembrance of His indwelling.*

Civilization as we know it rests on the home as a foundation, much as a wharf rests on piles. At times the piles may be submerged and the wharf appear to float on the surface of the water without visible support, but for the most part they are in plain view and their use unmistakable. In like manner the home as a rule is easily observed to underlie society and form its main stay, though in certain instances its influence may not be apparent.

As the home underlies society and civilization, so single-mindedness underlies the home. There can be no real home without community of interests and mutual understanding. These in turn rest on faithfulness and truth.

Adultery needs no discussion to show its lawless nature. Undermining, as it does, the meaning and worth of the home equally with the character of the individual, it threatens the existence of the civilization

that it pollutes. To remove it completely from that civilization would be one of the greater works foretold by Jesus. Until it is eradicated there is no security for the home.

It is as a training ground of character that the home serves its best purpose. As the abiding place of the domestic affections it is the mind and soul's sure resting place. These affections cannot be shared outside the home circle without adulterating them. Any attempt to do so destroys the unity of the home, violates the affections that center there, and substitutes nothing but evil for what it takes away.

In non-Christian Thibet, where property descends in the female line and polyandry is allowed, a wife may have several husbands at the same time. The common practice is for a woman to be married at the same time to several brothers in order to keep the property intact in the family. The Christ ideal does not concern itself with property rights, but with individual and family rights, which it raises to a high standard of value. The family of a Christian land is built upon a monogamous union, and the strength and stability of the family is in proportion to the inviolate status of that union.

Following His custom of reducing all questions to fundamental terms, Jesus Christ showed that adultery begins in the heart and is first of all mental. Keeping the heart with all diligence is therefore the remedy, safeguarding the home and the happiness that should center there against disruption.

The breaking up of the home through divorce, so common nowadays, was reckoned as adulterous by Jesus on the part of the one who followed it up with remarriage. With the decline of faith in God and the advance of material science, which undertakes to solve

all problems by material means alone, divorce has increased and is looked upon by material-minded persons as a convenient expedient and as a means of furthering personal happiness. Moses (the force of evolutionary law) countenanced divorce. The Christ Spirit renders it impossible. It ranks with adultery in its destructive effect on the home and on individual character.

One of the chief reasons for the safe-guarding of the home from the evil influences just considered is the well-being of the children. Idealism is the native breath of childhood, and to pollute this atmosphere is to stifle the child at an age when purity of home influences should be unquestioned. The kingdom of God or realm of the ideal belongs of right to the child. Whoever turns him away from the vision of perfection that he has hitherto accepted and taken for granted, merits the indignation of the Christ.

The words of Jesus when He was "moved with indignation" over the disciples' rebuff of the children are worth noting. Indignation moves the natural man to strong language. It moved Jesus to a positive command only: "Suffer the little children to come unto me; forbid them not."

The Christ ideal enjoins single-mindedness in every relation of life. It is as indispensable to the home as to individual character. "Forsaking all others, promise to cleave to her alone" is the marriage vow of single-mindedness. The forgoing of divorce and the patient effort to keep the family together in an unbroken home is proof of single-mindedness in the relation that two persons have chosen to maintain. The child is single-minded by instinct, and remains so until disillusioned. As the single-minded state is observed and guarded in the home, the kingdom of God is found to be estab-

lished on earth, and its blessings may be fully enjoyed.

QUESTIONS

1. What is the ultimate foundation of civilized society?
2. How does the sin of adultery affect the home? What is the remedy for it?
3. Is divorce possible in the Christ Spirit? If not, explain why it is not.
4. Why is divorce in the family harmful to the children?

Lesson 9, November 27, 1938

UNITY AND INTERNATIONAL SUBJECT—*Honesty in All Things.*—Exod. 20:15; Luke 19:1-10, 45, 46.

15. Thou shalt not steal.

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man came to seek and to save that which was lost.

45. And he entered into the temple, and began to cast out them that sold,
46. Saying unto them, It is written, And my house shall

be a house of prayer: but ye have made it a den of robbers.

GOLDEN TEXT—*Thou shalt not steal.*—Exod. 20:15.

SILENT PRAYER—*My purpose is always to express the principles of Truth.*

Honesty is called the best policy, but it is much more than that. It is the best principle, for to be entirely free from fraud and insincerity implies a sure grasp of Truth. Honesty in a man is Truth incarnate.

The practical man or woman asks whether a thing pays or not. Honesty pays in the same way that all principle pays, namely in fundamentals. Stealing, one of the lowest forms of dishonesty, is taking what does not belong to one or striving to get possession of something without giving an equivalent in value. The desire to possess is innate in the natural man, and he does not always discriminate between his own and other men's property. Strictly speaking, no one can own anything. Under the divine law every one may use what he will and afterwards restore it to the divine storehouse.

Theft is of many kinds, from the appropriating of money or other valuables to the subtler forms of graft and dishonesty in general. The desire to take what is another's, if indulged covetously without any effort to overcome the feeling or right oneself, is stealing in the sight of God even though it is not carried out, for it will work out into manifestation at some time, either in the experience of the one entertaining the desire or in that of another whose thought is influenced by his. The mother may influence her unborn child toward either honesty or theft according to the force of her thought and its conscious direction. The teacher in-

fluences her pupils by precept and example. Since every one in a position of authority influences those under him to some extent, individual honesty is the first duty of man as a social being.

When we consider graft and the various "rackets" common at the present time, ordinary theft seems a small matter in comparison. To manipulate an office in such a fashion as to enrich oneself is a very old form of stealing. Zacchaeus practiced it until Jesus entered his home and converted him. Only the Christ influence is potent enough to do this after the dishonest habit has become firmly fixed in the character.

The Christ influence is seen in those who turn to God and have Him in their knowledge. Covetousness, selfishness, and all other negative states yield to the power of divine principle consciously invoked. "It is written, And my house shall be a house of prayer." The body houses the soul, the thought houses the spirit, and at the will of man both these envelopes can be instinct with prayer.

Commercialism, so filled with the low selfishness of the natural man, can be raised to unselfishness and the ideal of helpful service when Christ is brought into it and is systematically expressed. The Golden Rule store in Waller, Texas, proves this plan feasible. Although conducted entirely on the freewill offering plan, the business is profitable. Huge profits are not to be had in a business dedicated to the principles of honesty but a reasonable profit can be confidently expected.

Of broader bearing than merely on money-making, honesty extends to the character of the whole thought life. One may be honest with oneself or dishonest in accordance with the inner desire of the heart.

One can have no understanding of Truth unless one

is honest. "Speak as you think, be what you are, pay your debts of all kinds," says a philosopher, and adds that "this reality is the foundation of friendship, religion, poetry, and art." The author of Proverbs discerned that it is the foundation of wisdom and integrity when he said of Jehovah:

> "He layeth up sound wisdom for the upright;
> *He is* a shield to them that walk in integrity."

The problem of converting dishonesty into honesty is one that confronts our civilization today more than ever before. Jesus converted Zacchaeus by talking with him in his own home. Paraphrasing this statement, we may say that the Christ converts every one to whom He is allowed to come home in serious earnest.

Strong affirmations of honesty and uprightness will be needed at first to break the habit of dishonesty and covetousness. Later unselfishness, growing in the mental life, makes right doing easier. The unselfishness of the Christ-filled life is aptly described by Paul in his Epistle to the Ephesians when he writes: "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need."

As understanding of the Christ ideal grows in the heart through meditation on its meaning and the faithful effort to express it, one learns to think consciously "I am the way, and the truth, and the life."

QUESTIONS

1. Can one really own anything? Explain.
2. What is the first duty of man as a social being?
3. What is powerful enough to convert graft and the various other forms of dishonesty in man into honesty and integrity?
4. What is the "house" referred to in connection with prayer?

Thanksgiving Prayer

BY DELLA ADAMS LEITNER

All the words that we could utter
All the praise that we could give
Could not tell our thanks, dear Father;
So we pray that we may live
Every day Thy love disclosing
In our gentleness and grace,
And may show our thanks for blessings
Gladdening our appointed place;

Thank Thee by appreciating
All the good that comes from Thee;
Radiate Thy life indwelling
So that others in us see
Christ in thought and act and purpose
Placing Him all else above.
Let our gratitude of service
Be expression of our love!

Silent UNITY

Continually giving thanks for divine goodness, I am uplifted and inspired.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Christian metaphysicians study statements and words and observe their combinations with the same discrimination that mathematicians handle numbers. They thus gain a fine understanding of the effectiveness of words and why some statements are productive and others failures. An apparently strong statement may contain a weak word that will destroy its effectiveness. The ordinary observer would fail to discern the weak link in the chain of ideas, but the mind would catch it and fail to measure up to its full capacity.

Strong words are often weakened by association with undercurrents of indifference that defeat their demonstration. One person may accept gifts and take them as a matter of course, and never feel gratitude and thanksgiving in his heart, while another will express gratitude in feeling and words. The benefactor may receive identical forms of thanks from each of these, but from the one he will get the spirit of gratitude and remember it, while from the other he will drop the formal note of thanks into the wastebasket.

A student wrote: "A lady of means with a generous disposition was continually making me presents, even trips to other countries. I remonstrated with her one day, saying to her that she was giving me too much and that I would rather that she should spoil others a little more," and she answered with these words:

"Oh, no! You see, I am really an egotist; I give to the one from whom I receive." I, in astonishment, replied, "But I do not give you anything in return." She replied, "Oh, yes, you do; you are always so grateful for the least thing, and your gratitude seems greater to me than all I give. The other people of my acquaintance just say, 'Thank you,' and take it as if they had a right to it; whereas with you, I really enjoy my gifts, beholding the pleasure and genuine gratitude in you."

The more intimate man gets with the mind of God the more he sees similarity in the actions and reactions of his mind and creative Mind. So far as Jesus could see His mind and the mind of the Father were one mind. He made many references to this unity, that He was in the Father and the Father in Him, that He did nothing of Himself but that all His works were done by the

Father, and that those who saw Him saw the Father also. There have always been those in the world who have made a certain mind unity with the Great Originating Mind and were at times so illumined by it that they made virtually the same claims as Jesus.

So let us remember in our thanksgiving to be grateful for what we receive with a heart overflowing with love and gratitude; then our demonstrations of health and prosperity will be continuous, joyous, and opulent.

HEALING THOUGHT

I am thankful for the manifestation of divine goodness in me as unfailing health and strength.

PROSPERITY THOUGHT

I am thankful for the manifestation of divine goodness in me as unfailing prosperity.

(Use from November 20 to December 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

MY HUSBAND became ill about six months ago. He had an X ray taken and found he had a stone in the urethra. He spent hundreds of dollars for medicine and treatments, but the doctors said it would not pass and an operation was the only thing. We talked it over and decided God could cure him, so we put his case in God's hands. I wrote to you people for prayers, and we prayed and affirmed health. He took several treatments from a "Unity healer," and I want you to know that the stone passed two weeks ago. We know that God answers prayers. I wanted you to know what God has done for us through your wonderful teachings.—*Mrs. L. D. A., Enid, Okla.*

ON SATURDAY night I wired you for help, as I had been coughing incessantly that day and by midnight was about worn out and getting worse. Within half an hour after I had phoned the telegram I was asleep, and I slept all night without another attack. I had been through quite a siege with a head cold for over a week, and I seemed to have reached a point where I couldn't get the best of it. I am more grateful than words can express. I know that if I had written to you in the

beginning I never would have gone through all the phases of a cold. The next day I was able to take a friend for a long drive into the country, and we both enjoyed it thoroughly. This wonderful healing is only one of many I have experienced and is only one more proof of the power of the word. My sincerest thanks. —*H. H. C., Burlingame, Calif.*

SEVERAL times in the last four years I have asked your help for my son, for spiritual awakening, and for work for him. About six weeks ago he obtained a job at a moderate wage and was delighted. He worked about three weeks when a wound in his thumb seemed to be seriously infected. The doctor considered the case one of blood poisoning. At home my son's wife and I tried to keep the Truth before our eyes. When things seemed pretty serious with the hand, his wife wired you for help, and the next day the doctor could hardly believe his eyes. The whole thing is practically healed though a bit stiff yet. My son is sincerely grateful to you, is deeply impressed, and wants to know more about Unity. We are grateful that this experience has brought him into the light of Truth.—*Mrs. E. P., Bloomfield, N. J.*

A FEW DAYS ago I wired you asking prayers for my two children, who were sick with ptomaine poisoning. Kindly discontinue your prayers, as they are now feeling fine. I am inclosing a love offering and wish to thank you for your prayers.—*H. L. F., Excelsior, Minn.*

SOME WEEKS ago I wrote to you for prayers for my hands, which were in a bad condition (eczema), and they were miraculously healed. My friends were uneasy and believed it would be a month or more before I could use my hands again, but praise the Lord, in less

than two weeks the skin was healed perfectly and the stiffness gone from the fingers. Your letter was so sweet and encouraging. May your wonderful work go on forever.—*W. M. L., Madisonville, Ky.*

Filled with Plenty

I WROTE AND asked you for help last week in renting an apartment, and I am happy and thankful to say that it was rented today to a very nice person. Again it proves to me that help is at hand if thought is rightly used. Thank you again for your help.—*A. T., Los Angeles, Calif.*

I COULD write pages about all the wonderful things that come to us, and we are very thankful for the prosperity we enjoy, especially as we are able to help those less fortunate than ourselves. Again I wish to thank you for your kind help.—*B. I. S., Mankato, Minn.*

MY SON owns a car. For many years I have had the use of it however. It was old, and repairs would come to more than the car was worth, but getting a new one seemed impossible. Yesterday my son started to work and had gone only a little way when the car broke down. I saw him going away on foot and leaving the car by the side of the road. I just sat down and calmly put the whole matter in God's hands. In less than an hour my son drove into the yard with a better car than he had ever owned, telling me that a way had unexpectedly opened for him to buy it for spot cash. We still need a license and a tire. This morning brought a letter from a distant city and it contained one slip of paper, a check, on which were written two words: "restitution account." I was almost too astonished for

words. It was a check from a man who years ago had stolen from me and whose crime I had forgotten and forgiven. I feel this was God's way of caring for us at this time.—*Mrs. F. D., Lafargeville, N. Y.*

Search the Scriptures

I AM SENDING my 9th lesson in *Lessons in Truth,* which I found very enjoyable indeed. I was wonderfully helped in my understanding of the "secret place" by the annotations that came with the 8th lesson. I am indeed grateful for them. I am also inclosing my love offering. God bless every Unity worker and student and all of you there at Unity School.—*M. S., Lexington, Ky.*

I CALL YOUR attention to my sixth paper in the correspondence course. These lessons are priceless jewels. I am taking this course to develop my own consciousness, to uncover a greater realization of Truth and the ability to express it in myself.—*H. E. P., Dallas, Tex.*

My Help Cometh from Jehovah

I HAVE HAD many happy moments reading your literature. Your greeting booklets have especially inspired me. They are wonderfully helpful. I extend to you my heartfelt thanks and best wishes for your continued success in the great work you are doing.—*F. G. E., Steubenville, Ohio.*

MY HUSBAND and I have been reading your periodicals for only the past seven months, but we have derived great benefit from them in many ways. My husband was an inveterate cigar smoker and wished very much to quit this habit because of the physical harm. How-

ever he seemed unable to overcome the habit through sheer will power. However, after much meditation and reading of your literature he decided to stop smoking and he has done this with no apparent effort.—*Mrs. A. S. A., Wyandotte, Mich.*

I DO NOT readily express my thoughts on religious matters, but I feel I must take this opportunity of stating that I have gained more real knowledge of Christianity from *Weekly Unity* and *Good Business* than from all the years spent with my church—over fifty! —*A. M. B., Melrose, Mass.*

Free from Cares

SOME TIME ago I wrote asking your help for my husband in overcoming a false desire for drink. I wish to report that he has not had the desire nor has he taken a drink since I wrote to you. I do wish to thank you sincerely for the help you gave us. Please accept my love offering.—*R. P. C., Elkins Park, Pa.*

I WROTE TO you some months ago asking you for prayers for my husband, who is the best man in the world, but whose powers had been consumed by drink. It was ruining the life of my children and myself. But with the help of God and Unity he is cured. Every one who knows him remarks on the miracle that has been performed. My blessings on you and your work.—*Mrs. M. S., Topeka, Kans.*

He Is My Refuge

WE HAVE in our back yard a shapely little nectarine tree that I have loved and cherished for over fourteen

years. In the spring it is a vision of loveliness, and it has always been a fruitful tree, bearing heavily each year. Last spring it blossomed as usual and when the last petal had drifted down the tender green leaves came out. Then one day something happened. The tender leaves blackened and curled up, the tree stood gaunt, stricken, as if it had been seared by liquid fire. The tree-wise gardener looked at it and said that it was done for; might as well dig it up. His words were like a death sentence pronounced upon an old and faithful friend.

For many years I have been a Truth student, and it is natural for me to turn to God. So I silently blessed the tree, asking the Father to give it life. It took a great deal of trusting to see it as it really was, vigorous and whole. I continued to bless it until finally the diseased leaves fell off one by one. Almost over night, as if touched by magic, new leaves came to take their place, and the tree was healed. The old gardener was still pessimistic and told me that it would not bear any fruit. However I knew he was wrong. When summer came the branches had to be propped up to hold the weight of the fruit, and we had an abundance of delicious nectarines for ourselves and our friends. We have only to prove Him and see how richly He will bless us even in a thing so simple as the healing of a tree. I am grateful for this realization.—*H. L. D., San Jose, Calif.*

Unto Us a Child

MY BABY DAUGHTER was born Saturday, and she is a lovely little girl. As the maternity lessons said, I have faith that she is going to be alert in mind, and she already is beautiful in appearance. Every one marvels

at the easy time I had during labor and my baby born in less than two hours. The maternity lessons meant so much to me. I thank you for your help.—*Mrs. F. F., Seattle, Wash.*

I AM VERY grateful for your prayers and lovely letters during my recent confinement. I have a lovely baby girl, perfect in every way. My period of labor was just half the time the doctor had predicted, thanks to God and to your great work.—*M. W., Oakland, Calif.*

Father, I Thank Thee

YOUR LOVING thoughts and kindness and love have helped me out of the greatest difficulty of my life and opened the way to joy, happiness, peace, and harmony. My life is full of joy, health, and happiness. I thank you every day, and I know that Truth continues to take care of all my affairs, filling my life with love and abundance.—*R. J., Honolulu, T. H.*

I WROTE to you asking for your help. I am happy to say that it came immediately and that affairs have progressed to the point where all difficulty is cleared away. Everything has worked out so beautifully that to look back at it now seems like just a dream. I am very grateful to you and to God for this wonderful demonstration. Again I thank you for your kind help and the inspiration that comes from your various publications. —*C. W. S., Buffalo, N. Y.*

His Truth Is a Shield

WHEN A tornado recently swept through our town we were in the path of the storm. All I could do was to

pray outright to God for protection in this great danger. The house right beside ours had its roof completely blown off and the rest of the structure was damaged, but our home was hardly touched by the strong wind. I sat there helpless with my three-year-old son in my arms; all I could do was to pray. God answered the prayer. I knew my prayers would join yours, as I know you are always praying. May God bless you and your wonderful work.—*Mrs. E. H., Rushville, Ill.*

I TAKE pleasure in telling you how we have been protected through a big snowstorm. This morning all is bright and clear. The snow is very high and there are big drifts, but thanks to my understanding of Unity we are safe and shall be able to get out. We have plenty to eat. All the stock is taken care of, and there is plenty of fuel. For this and many other blessings I am truly grateful.—*D. S., Nederland, Colo.*

Study to Be Quiet

I AM VERY thankful that my son won the special free course. He is taking it now with his college work and will continue with it a month after the close of school. Next year with his senior year he gets an interneship with free room, garage rent, board, and laundry. I feel that God has answered our prayers, and I am very grateful. Please accept this love offering.—*Mrs. J. J. F., Portsmouth, Ohio.*

I WISH TO thank you. You have given me great help during my examinations, and I am glad to say that the grades were the best I have ever received. Inclosed please find a love offering.—*H. W. K., Jersey City, N. J.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My best friend is neglecting her work, and more and more of her duties are being turned over to me. I feel that our boss will soon give her job to me. I want a promotion, but I don't want to take anything away from my friend and I want her to do her best work. Tell me what I can best do to help all involved.—*Question answered by Silent Unity.*

The problem you have brought to us can be satisfactorily met and in such a way as to bring no unhappiness to you or your friend.

In Truth we know that you cannot take from another the thing rightfully belonging to him. So if this position belonging to your friend really is hers, then you cannot take it from her. Perhaps your friend has finished with the work she is now in. She may unconsciously have decided this and that no doubt is the reason she is giving service unworthy of her highest standard. The work she does is a matter between her employer and herself, and what you do is a matter between your employer and yourself. The responsibility therefore rests upon your employer and not upon you in making any decision relative to the well-being and efficiency of the department.

You cannot face life for your friend, and you would not want her to face life for you. What comes to her she draws to her, and what comes to you in this situation, you have drawn to yourself because of your loving,

wholehearted devotion to your work.

You can help your friend mightily by blessing her and the work she is doing. Know that she is prompted by her indwelling Christ to render good service to her employer. As you do this all feeling of unhappiness will leave you concerning the work. You do not want to destroy your own abilities by clinging to the mistakes of others.

Can any one else's adverse or wrong thought influence my life?—*Question answered by Silent Unity.*

We do not believe that the adverse or critical thoughts of others have any power to influence you in any way. God's presence is with every person at all times and under all circumstances, and His presence is so complete that nothing else can enter even if it were possible for something else to exist beside God. There are many people who are not aware of God's presence and who consequently believe themselves to be at the mercy of others. Through this wrong thought they develop the imagination that others can affect their life. Imagining this, they may even create in their own life and affairs a negative, destructive condition. This they may say is the result of so-and-so's adverse thought, while all the time no thought but their own is responsible.

Will you please explain this advice which I read recently in a Unity publication: "Cease to put off the good that is coming to you"?—*Question answered by Silent Unity.*

The admonition is to "cease to put off the good that is coming to you," for God is blessing you every

moment with life, strength, and power. He can bless you ever more abundantly as you grow in the realization that He is the ever-present source of all good and that in His love for you it is His will to shower all good upon you. He is always willing to give, but His children are not always ready to receive through faith.

The substance of God is instant, constant, and unlimited. It only awaits one's mental conception of it and one's appropriation of it to bring it into manifestation. Jesus said: "If ye have faith . . . all things whatsoever ye shall ask in prayer, believing, ye shall receive." God's peace and help are always available to you, dear friend, and you can realize all good right now by releasing all thoughts of doubt and limitation. Your mind will then be free to receive God's inspiration and guidance, and you will become conscious of love, peace, protection, and security in His abiding presence.

In time of need a person is prone to look around for something within the range of physical vision, and because the supply of that which is visible seems limited he falls into the thought that there is nought for him. God "hangeth the earth upon nothing." The great power of God that created the earth and hung it "upon nothing" is surely a power that can be relied upon to bring out of the wealth of invisible substance that which can supply all needs.

It is not necessary for us actually to see relief, but it is necessary for us to turn our thought to the inexhaustible source of invisible supply out of which all visible supply is made. Let us trust God, who "hangeth the earth upon nothing"; for through His great power He can make that which supplies us with life, happiness, prosperity, and all good out of "nothing."

OH GIVE THANKS UNTO JEHOVAH; FOR HE IS GOOD; FOR HIS LOVINGKINDNESS ENDURETH FOR EVER.
—BIBLE.

AS Thanksgiving Day approaches the call of home is strong, for the family gathering means a strengthening of ties, a renewal of love and fellowship. An article in November *Unity Daily Word* gives the family reunion a broader meaning, likening it to a spiritual homecoming; for the kingdom of God is the true home of every soul, and its doors are always open to those who seek entrance. What we need now is a world family reunion of all God's children, says this article, which tells you just how you can have a part in bringing it about.

GOD'S good is a vast lake with limitless shores. Why then do some persons dip up such scanty pailfuls that little good is apparent in the conditions of their life? Again why is it that some persons do what is the equivalent of punching holes in their buckets before dipping them into the lake of good? Winona Godfrey, writing in *Weekly Unity* this month, explains this hole-punching attitude, and mentions three big buckets that can be used daily to fill life with blessings. Her article is called "Big Buckets."

TO find one's rightful place and be able to fill it completely and perfectly is one of the problems of human life today, says Fayette M. Drake, writing in *Good Business* magazine. After you have made sure that a certain place is the right one for you, there are some questions to ask yourself, some important conditions to meet, if you are to attain success. These Mr. Drake discusses in his article called "Finding One's Place," and he gives you a measuring stick by which to tell whether you are on the right road.

THE person who frequently makes a declaration of his own weakness is in some respect but fastening it more closely upon himself. This thought is presented in a November *Progress* article, which relates the true experience of one who thought that she was subject to colds. How she found out that in Truth one is not bound by negative conditions is interestingly told by Georgia Rose Mauss in "God Is My Health."

THANKSGIVING is the dominant note in *Wee Wisdom* this month. Among its stories is one by Adele Haberlein called "Thanks for Many Things," which will delight both boys and girls, besides leaving with them a fine lesson in loyalty. At the beginning of the story Lora and Marilyn confess to each other that they have no special thing to be thankful for, but at the end of the story they are thankful for many things. The story deals with a lost ring and a strange thief. In the end there is a happy solution to the mystery.

Blessings for the Blind

One of the greatest privations endured by the blind is the scarcity of books and magazines that they can read with their fingertips. In the spring of 1935 Unity School brought out *Unity Daily Word* in Braille (Grade 1½), the first metaphysical magazine to be published for the blind. Now hundreds of persons are blessed and benefited by its daily lessons. Unity's next step was to publish *Wee Wisdom* in Braille (Grade 1½) for blind boys and girls, and this too met a real need.

Blind persons may have subscriptions for these magazines free of charge, the expense being met by love offerings from friends who wish to help with this work. If you have a blind friend, either an adult or a child, you may send in his name and address for a free subscription for one of these magazines.

How Rich Are You?

Not how much money do you have or how much property do you own, but how rich are you in the things of life that really count? One of life's greatest treasures is the knowledge of Truth. To know it and to practice it is to possess the key to God's kingdom of happiness.

You may have often thought that you would some day take up the study of Truth in a systematic way, but as yet have made no start. Why not begin today? The first step is to send for a folder giving full information

about the Unity home study course. Many are finding this course to be the gateway to a new life of peace, health, happiness, and spiritual advancement. It holds the same possibilities for you. Direct your card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, and the folder will be sent you without delay.

Unity Literature in State Hospitals

One phase of Silent-70's work is that of sending Unity literature to patients in State hospitals. That this work is worth while is shown by the following comments from persons who have been benefited.

(1) "I have been a patient here for some years. For much of this time I was absolutely without hope. Now I am gaining quite surely and steadily. Your *Unity* magazine has been a great help in bringing light, understanding, and health-mindedness."

(2) "I ask God to bless Unity as a whole and to bring special blessings and financial aid to your particular department that works so earnestly and diligently that we hospital shut-ins may have the opportunity to read the message of Truth as set forth in your books and be benefited and encouraged thereby."

Silent-70 sends Unity literature free of charge to these "shut-ins" and to inmates of many other institutions. Love offerings from loyal friends of Unity help to carry on this good work.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts, (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

La Crescenta—Norma Knight Jones (LT) Unity, Women's club

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 4403 W 8; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, Gilbert hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity

Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt. Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Lexington—Madge Clark (LT) Unity, 403 Radio bldg

Louisville—Theresa Rehm. 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, I. O. O. F. hall

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel; Iva Woods (LT) Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, (mail address) 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca; Elise Rosenburg (LT), Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian M Matthews (LT) Unity, Cook Tower
Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Winnipeg—Edna Bowyer, Unity, Donalda blk; Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st S C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano; Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Christian Assb, 1800 Alice; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Sci-

ence, Palmetto club; Unity Cl (col), 745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

Newark—Truth Cen, 97 S 10

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163

New York City—Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 94 Upper Kent st

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Orim NER

Christmas Suggestions

CHRISTMAS AT YOUR LEISURE

THERE is no need to be caught in the frenzied last-minute rush of Christmas shopping, nor is there any need to fume and fuss over getting packages mailed on time to out-of-town friends.

Choose your gifts now from the Unity books and periodicals listed on the last page of this magazine. Mail your selections to us. We hold the orders and mail them directly to your friends (with suitable announcement cards bearing your name) just before Christmas.

For you there will then be no hurry and bustle, no pushing through jammed stores. You can settle back, satisfied that your Christmas shopping is done—and done so it will give your friends great happiness too.

BOOKLET STORY IN UNITY

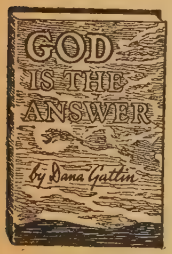
Next month in *Unity* magazine Zelia M. Walters brings you a Christmas story called "One Perfect Gift." It is based on the experience of Jairus, whose little daughter Jesus called back to life. In this story Jairus seeks some way of showing his deep gratitude, and he plans a wonderful feast for the Master. Jesus comes to the feast, but Jairus discovers that not the feast itself but something else constitutes the perfect gift to his Lord. This story is so appealing that it will also be used in a new Christmas greeting booklet.

Let *Unity* be your Christmas gift to several friends this year. To each it may prove to be the one perfect gift. You can send it twelve months for $1.

NEW BOOKS MAKE GOOD PRESENTS

THE three new books that Unity has published in the past year are ideally suited for Christmas gifts. All are suitable for beginners as well as advanced students, all are by outstanding Truth writers, all are charged with inspiration on every page.

Get *Beginning Again,* by Frank B. Whitney, for some friend who wants to make a new start in health, finances, or personal relations. *New Ways to Solve Old Problems,* by Lowell Fillmore, fits the demands of practical-minded persons who want a logical solution for the problems of every day. For some one who particularly needs inspiration and encouragement *God Is the Answer,* by Dana Gatlin, makes an ideal gift.



THEY MAKE CHARMING GIFTS

This comment on our Greeting Booklets by a friend in New Jersey speaks for itself:

> *"I want you to know how pleased I am with the little booklets and the Christmas envelopes to go with them. What charming little gifts they will make! The covers are so dainty and artistic, the envelopes so cheery—and all ready to mail! Best of all is the real Christmas feast inside!"*

We now have ten delightful greeting booklets to offer you, a complete announcement of which you will find on the inside back cover of this magazine. Make out your list now and be sure to order enough to supply all your friends. The sooner you receive your booklets the more time you will have to get them ready for Christmas delivery.

UNITY'S NEW CHRISTMAS COVER

FOR the first time in its forty-nine-year history *Unity* magazine is going to have a specially designed Christmas cover, a cover gay with sprigs of holly and glowing candles.

We planned this new design to make *Unity* more attractive than ever for you to give at Christmas. When just before Christmas the postman hands your friend the first copy on a gift subscription, the magazine will seem like a gaily wrapped Christmas package.

SMALL-SIZE BOOKS FOR GIFTS

It has been said that the best gifts often come in the smallest packages and this is true of our attractive, stiff-covered booklets, which are priced at only 50 cents each.

As You Tithe so You Prosper—L. E. Meyer explains the ancient law of tithing in terms of present-day use.

Book of Silent Prayer—Contains prayers for many occasions, also special Bible passages, and an article on "Prayer" by Charles Fillmore.

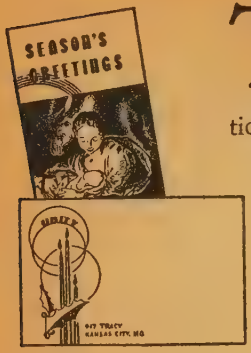
The Contemplation of Christ—An inspiring pen picture of the Master as an intimate friend and companion. By Ernest C. Wilson.

Divine Remedies—Teaches how to build and maintain a healthy body.

Inner Vision—Charles Fillmore talks about dreams and visions.

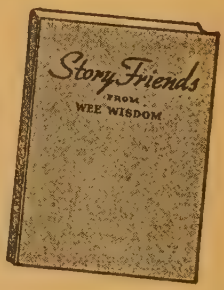
The Silence—Gives the purpose and the best method of going into the silence. By E. V. Ingraham.

WE SEND THIS CARD WITH YOUR GIFT



THIS CHRISTMAS a miniature work of art will announce each gift of a Unity book or magazine subscription that you order for your friends. Reproduced on the Christmas announcement card that we send to your friends with your name is the central part of Correggio's masterpiece "Holy Night," showing Mary and the infant Lord Jesus. The card is printed in two colors and has an attractive envelope to match it. Both the gifts and cards will reach your friends just before Christmas.

A NEW BOOK FOR CHILDREN



For the first time in five years Unity has a new book for children. Its name is *Story Friends,* and it contains four stories from *Wee Wisdom,* each chosen because it was a favorite with both boys and girls. The stories are:

The Sculptor's Little Daughter (1929)
This Is Josefita (1931)
Billy Brag (1934)
Little Dog Lost (1935)

Story Friends is an illustrated 62-page book, 6 by 8 inches in size, printed in large type. It is bound in blue cloth, stamped in red, and makes an attractive Christmas gift. Priced at only 50 cents, this is just the book for you to give the children on your Christmas list or for your children to give to their little friends.

That gift is best which points the way To happier living day by day.

Does some friend of yours want health, happiness, or increased supply? You cannot actually give him these good things, but by sending him a gift subscription for *Unity* magazine you can help him to find them for himself. *Unity* will show him how to be rid of doubts and fears that now stand in his way; it will teach him how to change his attitude toward life.

Send for a Prosperity Bank and take seven weeks to save for your Christmas gifts of *Unity* magazine. The prayer and the daily saving will enrich your consciousness and bring you a blessed Christmas. Silent Unity will pray with you for this result.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I want to use the Prosperity Bank plan and save $3 for the purpose of sending *Unity* as my Christmas gift to each of three friends.

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

My name .....
Street .....
City and State .....

U-11-38

UNITY Gift Suggestions

FOR ADVANCED UNITY STUDENTS

Unity, $1 a year
The Twelve Powers of Man, $1; $2
Christ Enthroned in Man, $1; $2
What Are You?, $1
Inner Vision, $.50
Usable Truth, $1; $2
Christian Healing, $1; $2
Selected Studies, $.50
Talks on Truth, $1; $2

FOR THE BEGINNER

Weekly Unity, $1 a year
Unity Daily Word, $1 a year
Progress, $1 a year
Beginning Again, $1; $2
New Ways to Solve Old Problems, $1; $2
God Is the Answer, $1; $2
Directions for Beginners, $.25
Open Doors, $1; $2
Lessons in Truth, $1; $2
Miscellaneous Writings, $1; $2
Master Class Lessons, $1; $2
Mightier than Circumstance, $1; $2
The Sunlit Way, $1; $2
Lovingly in the Hands of the Father, $1; $2
Finding the Christ, $.25
Have We Lived Before?, $1; $2

FOR THOSE WITH HEALTH PROBLEMS

Divine Remedies, $.50
You Can Be Healed, $1; $2
Truth Ideas of an M. D., $1; $2
Unity, $1 a year
Weekly Unity, $1 a year

FOR BIBLE STUDENTS

All Things Made New, $1
Book of Silent Prayer, $.50
The Silence, $.50
The Bible, $4.50
The Metaphysical Bible Dictionary, $10
Mysteries of Genesis, $1; $2
As You Tithe so You Prosper, $.50
The Contemplation of Christ, $.50
Unity, $1 a year

FOR THOSE WITH PROSPERITY PROBLEMS

Prosperity, $1; $2
Working with God, $1; $2
Good Business, $1 a year
Weekly Unity, $1 a year

FOR MOTHERS

Unity, $1 a year
Weekly Unity, $1 a year
You and Your Child, $1; $2
Letters of Myrtle Fillmore, $1; $2

FOR CHILDREN

Wee Wisdom, $1 a year
How Jimmy Came Through, $.50
The Four-Leafed Clover, $.50
Story Friends, $.50

Greeting Booklets

The Christmas greeting that carries a real blessing

Colorful and inspiring but not metaphysical, these Greeting Booklets appeal to non-Unity as well as to Unity readers.

New This Year

One Perfect Gift—A Christmas story by Zelia M. Walters.
Joy Cometh—The story of a miraculous healing, by Clara Palmer.

Price of Greeting Booklets, 10 cents each

12 for $1

(sent direct to you)

CHRISTMAS ENVELOPES INCLUDED FREE

High Praise

By Grace Noll Crowell

Our fathers paused and set one day apart
To thank Thee, gracious Lord, for food to eat.
I too would thank Thee from my inmost heart
For the harvest yield. But oh, I find it sweet
To pause today, remembering the things
Throughout the year that gave my spirit wings.

No less than gifts of corn and wheat and rye,
No less than this Thy gift, my sheltering roof,
Are the elusive things: the star-drenched sky,
High winds, the sun, blue distance, crags aloof,
Unreachable, yet beckoning me to climb
Higher than earth through limitless space and time!

I do not need a dim cathedral's light,
An organ's rolling thunder as I pray.
I want a hill, wind-swept and clean and bright,
Where I can reach and thank Thee, Lord, today
For a thousand things so often we pass by
Without a prayerful word or lifted cry.